The Churchman.

SATURDAY, NOV. 16, 1878.

EVERYBODY admits that giving is a part of worship. It is quite true, too, that not only praise is to be given, which costs but little, but that men are to give of their substance. The necessary sequence of this is that they are to give unreservedly, leaving it to the Church, which is Christ's body, to make the expenditure of the money. That is to say that each worshipper is to give on each Lord's day as the Lord hath prospered him, and not for such objects as he may choose, or in proportion to their needs. There is no doubt of the correctness of this theory. But many a business man will say that, after all, business principles must prevail in religious matters. He is accustomed to make his expenditures when and as he thinks they will accomplish the largest results. Nay, more, God expects each man to do the utmost possible good with his money, and he must use it intelligently and with deliberation. This reasoning has a show of reasonableness. But it is fallacious. For worship is not business. Its principle is the very opposite of those in mercantile transactions. They are sheer selfishness. It is pure unselfishness. In them a man seeks honorably for his own advantage, and for that alone, so long as he does not trespass upon the interests of society at large. In worship he gives up that which already belongs to him. In his business he has to do with his fellow-men. In worship he is brought face to face with Almighty God, and his gifts are directly, absolutely, to the object of his worship—even God himself. Let this truth be spoken with reverence. It is not for the worshipper to determine how God, through or by the Church, shall use the gifts. It is his part to give only. That, and that alone, is what he is required to do in worship. If he is called on afterwards, as a vestryman, or in any other capacity, to determine how the money shall be spent, that is a distinct duty. It is work, not worship, and in that he may and must act intelligently. In that he must act on business principles.

SOCIALISM AND UNSOCIAL RELIGION

It was observed by Plato, and reaffirmed by Sir Thomas More, that society is a warfare of the poor against the rich. And this warfare was so far conceived to be just, that these philosophers undertook to find a form of society which should be more natural and equal. What would they say, then, to find that same class which rebels against wealth rebelling against religion? Would they not say there is probably some cause for this in the latter case as in the former? If religion, especially the Christian religion, were true to its idea; if social distinctions were banished from the Church, even as God is no respecter of persons; if the example of Christ were followed in His concern for the masses, and in the way He addresses Himself to man, as man, without regard to wealth and position, you would not find this hostility against religion. Why should poor men abjure a faith which abolishes, so far as it is concerned, all distinctions between rich and poor, bond and free? Can any form of socialism improve upon the Christian society as Christ declared it? Can any kind of levelling make class distinctions to appear less consequential? The Christian religion gives people all they ask for in this direction, and, as members of the Christian brotherhood, puts them on an absolute equality. The trouble is that men have carried into their religion the claims and conventionalities of wealth and society. The things of no account in His esteem are of great account in theirs, while the very multitude whom He especially befriended, they have largely banished from the Church. Theirs is too much the religion of caste, and too little the religion of Christ. Hence the rebellion.

This we believe to be a fair statement of the case touching the feeling of multitudes in regard to all organized forms of Christianity. They do not so much rebel against Christ, who drove the money-changers out of the temple, as against the spirit of those who would keep them in. Because they see the spirit which rules in society ruling almost as powerfully in the Church, they so far abjure the one and the other for the same reason. It comes to pass then, that whereas More made much of the Christian religion in his "Utopia," a modern socialist would make nothing of it. He scornfully asks: "Is this your ideal society? Is socialism to be troubled with the very thing which largely disowns the multitude, and whatever it does *for* the people, wants very little to do *with* them? Do we want any more of this fashionable religion which is as exclusive and select as any worldly society whatever, and which is as much a respecter of persons as though the Bible commanded it instead of condemning it? Why should we not begin at the beginning?"

Now there is much that is absurd and inconsequential in this kind of reasoning, but there is something that is neither of them. The Christian religion has been, of all things in the world, considerate of the masses; and yet, under certain perversions of it, it has been disdainful of the masses. It is really their friend; it is sometimes seemingly their despiser. We say then to the socialist: "You act too much according to appearances. Religion is for you, though much that passes for religion is against you. So far as the Church has been invaded by the conventionalities of society, the Church must suffer; but that is no concern of yours. He that calls you to discipleship is greater than they that do not want you in the temple."

Nevertheless, so far as the multitude is being driven out of the temple, the Church must seriously look to it. That is no living Church which disdains the masses, and which mistakes separation from Christ's poor for separation from the world. If the unsocial religion of the time is reversing the old teaching that "the rich and poor meet together, the Lord is the maker of them all," it must not be surprised if the last seek a form of society which as much despises religion as the other perverts it. When the desire of caste, which has been one of the miseries of the world, invades that form of society whose Founder did not take the least account of it, we must be prepared for an experiment which takes no account of religion, even though it end in social dissolution and anarchy.

ARE ATHEISTIC THINKERS TO BLAME FOR THEIR CONCLUSIONS?

Atheistic thinkers are a class of men who are not atheists professedly or of choice, perhaps, but whose thinking inclines them in that direction. They naturally say: "We prosecute our inquiries in the interests of truth. We are not concerned either to build up or to undermine the faith of any one, but we must follow up our conclusions, whether they lead one way or another. If we could find any evidence of the supernatural, we should accept it. If our researches carried us in the direction of special providence and design, and of a personal Creator, we should gladly acknowledge Him. But logic has a supreme right of way, and we must yield to its requirements. The scientific method is vigorous and exacting; it demands of us to put out of the question all prejudice in ourselves, or as it stands in the faith of others; and not finding anything to verify faith in the supernatural, it obliges us to reject it." In this way we may conceive that such men as Huxley and Tyndall may argue, and even such a pronounced and joyful atheist as Prof. Clifford.

Now, as touching faith or faithlessness in respect to a personal God, how is a man to stand at a point of indifference? As between Job, who exclaimed, "Oh, that I knew where I might find Him!" and the heathen, who did not love to retain God in their knowledge, how is a man to be equally unconcerned whether he finds Him or not? Especially if he is endowed with the religious

faculty, how can he hold it in abeyance so that it has no utterance or inclination? In case he were endowed with a faculty which affirmed religion to be false, how could he hold *that* in abeyance, so that it had no influence on the argument? But the case stands the same, whether this faculty has been extirpated by disuse or seared through abuse of it. What we say is that the man himself, consciously or unconsciously, counts in a matter of this kind, and is an earnest of his conclusions for God or against Him.

But let us suppose a man like Huxley or Mr. Harrison to have a prepossession on the side of faith; may he not easily draw away from belief in the supernatural by exploring too exclusively in the wrong direction? On what ground was it said that where there are three physicians, there are two atheists? Is it not that there is something in anatomical and physiological studies, as well as in constant familiarity with disease and death, which inclines them to unbelief? They draw their conclusions from phenomena of one kind, to the exclusion of phenomena of another kind. Is not this the state of the case when exploring almost exclusively among the phenomena of the physical world? Such men do not find anything in moral laws, but they find it essentially in the laws of physiology. They find nothing in spirit, but they discover it identified with the properties of matter. They see no sufficient evidence of design in nature to verify faith in the supernatural. They do not believe in a personal God because they do not find Him in a material substance. What probability is there, we ask, that the supernatural world, whatever it is, would be so locked up in the material that researches in the latter would furnish the key to it? Why should God so identify Himself with liquids and gases that they verify His nature and existence? But what then becomes of the argument from design? Very well, what would become of the argument from a complete jumble? Is the ocean required to furnish evidence that vessels have sailed over it, or the air to give any trace of the flight of birds? Is it required of matter to demonstrate spirit, and especially the Infinite Spirit? To know a thing, we must know it in itself. Does it follow therefore that we are to find metaphysics in physics, and the matter of volition in the mechanical processes of nature? "But metaphysics and physics are the same, under different manifestations." Where did you find that? In investigating the human mind, or in analyzing substances? If the one is plainly supernatural by as much as it originates processes of its own, while the other does not, why not at least, so far as spirit is concerned, begin the investigation and argument there?

We say to these men with all confidence that they *are* to blame for their conclusions. To say nothing of the motive which impels them, their field of observation is too narrow and too low. They are like a man exploring in a cavern, and at length falling into the idea that no other place is more spacious or luminous. Like the fish in the great cave of Kentucky, they are losing their eyes. Their reasoning may be good enough according to their light, but the light that is in them is darkness. Their logic may be sound enough, and their method vigorous, but they are under bondage to physical phenomena, and consequently wrong in premises and conclusions.

After all, if scientific thinking is to be unbelieving at all, perhaps it may as well be atheistic. As between giving us the God of the deists or no God at all, there may be some advantages in the latter. It will require the Christian world to survey and grapple with the question from the foundations, for one thing. It may lead all parties to rebel and cry aloud against this logic of despair, for another. Best of all, it may react it in a way which shall bring about a more intelligent and unwavering and inspiring faith.

SECULAR DISORDERS AND THE LAW OF CHURCH LIFE.

We see at present two classes of facts: the mischiefs of a subtle invasion of worldliness into the spiritual kingdom, and efforts, somewhat uncertain and sporadic, to resist it. This conflict forms a phenomenon of intense and tragic interest, look which way we will.

It appears to be a clear principle that every creature of God, every living thing, and every institution or contrivance of man, shall work according to the original law of its life. As long as it does that it thrives, and fulfils the end of its creation. As soon as it ceases to do that, disorder begins, and failure begins. It works badly. Is this Church now working according to the original law of its life?

At the missionary conference last month many persons present thought they saw not only signs of greater growth, but signs of better health. While the reports showed that the work of the Church widens, the meeting itself unconsciously gave some tokens that behind and beneath the work, there is the pressure of a force that we have not always felt. It suggested the thought that, whether or not we are, as Churchmen, spreading ourselves over a larger surface; we are, perhaps, getting from below the surface a fresh supply of those original elements of power which are of higher price than the activities they generate, grander than the theatre on which they play, finer and sweeter than the fruits they nourish. Something in the air of the assemblies touched the heart. Something in the tone of most of the speakers stamped an impression of reality. One listener said: "We are now getting down to the roots of things." A casual attendant was heard to remark: "These men are in earnest at any rate, and know what they would be at." It was observed that if now and then a speech-maker dropped, by an attempt to rise, into platform oratory, or routine generalities, or "Protestant Episcopal self-complacency," he was out of harmony with the audience, and lost his hold. This points to a condition of the public mind of the Church favorable for recurring to the principles of organic life in the kingdom of God, and not merely for discussing "modes" in administration, or finance, or worship, or opinion.

For although "missions," even in the broadest sense, do not include the whole vital action of the body of Christ, they do test its vital quality; they gauge its spiritual capacity; they prove infallibly how near it is at any time to the primitive pattern; they are affected by the soundness or disease, in all its great departments, of belief, ministry, devotion, alms-giving, and especially of self-propagation. A Christianity satisfied with maintaining order, repeating observances, edifying a local community, and so simply holding its own within any definite limits, however fair a thing to see, is not the thing which is set before us on the pages of the New Testament as the Church of God, which regenerated humanity by a second creation, which took the real throne of the world in the days of the Caesars, and which has given us Christendom for our heritage.

This is to be distinctly understood. We can take our choice. But we cannot confound things by confounding names. We cannot get a thing of honor and majesty and blessing by giving its name to a thing of comeliness and propriety and comfort, that we have and like better. We can have a religion of Christian decorum, Christian amiability, Christian dignity and refinement, Christian architecture and liturgies, Christian morals and prayers; we can pay money for it, because it has value to us, and betters our position and prospects in many ways; we can elect officers, or get elected ourselves, to provide it and make it every way becoming and agreeable, suitable for our style of living and our standing in society. This is a perfectly intelligible, recognizable institution. We have all seen it. It is the religion of thousands of modern men and women in Christian nations. It was obtained from Syria, but transplanting it has altered it. We are to remember that it is not the Christianity of Jesus Christ. Nor is it the Christianity of His apostles. It is a Christianity crossed with Greek culture, and Roman domination, and Gallic courtesy, and Saxon enterprise, and a universal human selfishness. Something is to be said for it, no doubt. It is admirably suited to support a convenient compromise between the better traits of human nature, without renewal or sanctification, and a formal assent to the Gospel. It fosters a social system of singular attractions. Virtues of rare beauty flourish under its protection. All the ordinances of the Faith may be scrupulously kept. Even the sermon may be conformed to it, by a little timidity and sophistry on the one side, with shrewd management on the other. It is Christianity with modifications—the Christianity of modern civilization; high-bred where manners are polished and the blood is rich; vulgar and coarse only where advantages are few. If it should be proposed to send it abroad to the heathen, the "contributions" of the people would very soon express their incredulity as to any such obligation; and it would be necessary to go some way to find a missionary disposed to carry it. The Church is secularized.

We strike here at once the principle laid down. What is the remedy for this secular-

ation? Where does its condemnation lie? ot certainly in its aspects: it is one of the ndsomest of creatures. Preach to it that needs to be converted, and it looks up at u with a kind of tolerant, patronizing won- r. Entreat it, and it calls you a fanatic. y to shame it, and it is languidly annoyed. enounce it, and if you do it well it calls u clever and pays you for your smartness; poorly, it finds a method of exchanging u for "a gentleman and a scholar." Point purer ages or nobler examples, and you en a debate, or are told that those old times d their weak side, and that our day is the wer of history. Quote texts, and the usive conscience trusts that somehow con- xt or explanation or Oriental custom or a nge of early asceticism would account for e sharpness of the commandment, or the dgment-note of the warning.

Where is the real difficulty? That self- ntained, self-regulating, self-satisfied, non- issionary Church is not living according to e law of the Church's life. The law of the hurch's life is self-sacrifice and self-importa- on. That can be shown, and so shown that stupidity can be blind to it, and no bigotry worldliness can deny it. Christ the Saviour me into the world, giving Himself for man. e was unselfishness embodied, the incarnate arity. The Church was all in Him. It was be unfolded out of Him—creed, worship, craments, government, ministry, missions. Whatever He was, the Church must be, and ave, and do. Here was the law of life for e body, the whole body, everywhere, for- er. We can look nowhere else for it. If e was the Divine missionary; if His heart as a missionary heart, His life a missionary fe; if He was always giving Himself away r men, from first to last, going after them, eeking them, calling them, a shepherd giving is life for the sheep, then the missionary haracter of the Church, to the end of time, in l the changing conditions of society and limate, in all nooks and corners of the earth, a settled fact. Nothing can possibly alter . Christ is one, and alone; His work is nished. All questions are shut up. We ave gone above the historic stream to the ountain. We have found the supreme law f the life of the Church there where only it ould be clearly and authoritatively and con- usively written. We might, indeed, include e apostles with the Master. Nobody who ears the Christian name at all can dissent or eny when we say that the whole Christianity f the Gospels and Epistles, or of the Scrip- ure period, is a religion that gives self away r God, and makes each one live first of all r the spiritual and eternal life of other souls; ot the most eager, calculating, besotted man, ho counts his pew-tax a burdensome price r his reputation; not the most frivolous, xurious woman, who in twenty years never rops into the treasury of her Lord the value f the jewels on her fingers.

It is plain where the secret of the disorder . The secularized Church is *not working ccording to the law of its life.* It was made be one thing, and it is another. It was ade to live for the Son of Man and for men, nd it is living for itself. By no cajolery or phism can it make itself or the world be- ve that it is Christ-like. That follows which falls every perverted organism or mechan- m in the world. There is jar, disease, fail- re. The expected result never appears. Whatever the fabric or institution may be, it not the fabric meant, the institution found- ed. We behold the abortive product, the melancholy blight, the barren and impotent conclusion of a broken law. Here in the Church it is a poverty of spiritual fruits, be- cause the law was ordained for spiritual fer- tility and plenty. Finally, these secularized Christians lose even the consciousness of their littleness. A fruitless habit begets a kind of religious incapacity, and they see their steril- ity without knowing it for what it is. They have their type in the prosperous and affluent merchant in one of our large cities who, after hearing a touching appeal in his parlor from a hard-working young clergyman for help in building a church in a needy district, replied: "Well, my young friend, I think you will succeed! You have a good cause; you have a capital way of putting it; and I have no doubt you will get your money, because I observe that there are many men who take a pleasure in giving. My pleasure, however, is in accumulating!" So men learn, by disusing their higher nature and insulting the law of Christ, to pronounce their own curse, and glibly number themselves in the ranks of niggardliness. Yet they go to church and call themselves Christians. Who shall say that covetousness is not idolatry? or that secu- larism is not now a sleek rebellion and de- structive antichrist within the Church?

There are other conspicuous questions and interests in the present phases of Church life where the principle may be traced.

F. D. Huntington.

*MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.**

TWENTY-SECOND SUNDAY AFTER TRINITY.

As the year of our Christian commemora- tions draws toward its close, there is apparent in the collects a sense of deepening anxiety that those for whom the Church prays may increase and ripen in their spiritual lives. It is toward this end that the selected Scriptures for these last Sundays bring distinctly before us "the resurrection of the dead and the eternal judgment." And it is for this reason that these collects dwell in varying expres- sions, but with unvarying emphasis, upon the Church, "the household," "the people," "the faithful people of God." And it ought to startle us out of our too easy-going confidence to find that, praying as we are for pardon and cleansing from sin, for godliness and deliver- ance from the bonds of sin, for the plenteous fruit of good works on which the plenteous reward depends, we are praying, not for the heathen, the outside world, the unbaptized and unbelievers, but for the people of God. It is worth while to notice the scriptural figure under which God's people are described to-day. For a "household" implies not merely the people whom the house holds, but also the house to hold them; and there is at least an intimation here that the Church is definite, organic, visible, and not that strag- gling incoherency of stones piled up and never "builded in." The emphatic words in the collect are, so far as God is concerned, the prayer that He will *keep* the Church; and, so far as we are concerned, "*continual* godli- ness" and *devoutly given.* The epistle and the gospel alike illustrate these two points for our learning; and they are possible to us only as we are *kept* by God. The relation to this thought which the gospel bears is made perhaps more plain if we recall the collect of a week ago. They only are in any sort "godly people" whom He has "cleansed from all their sins." That cleansing is the pro- cess, which the parable describes, of God's free forgiveness, out of pure compassion, of the great debt which men owe to Him. And they only are kept in continual godliness who *remain* forgiven. When, therefore, we are taught, as here, that becoming unforgiving will forfeit forgiveness already received, the lesson is complete. And the continual god- liness in which we are to be kept finds one of its marks, at least, in our readiness to for- give, not only that we *may be,* but as we *have been,* forgiven. There can be no greater ad- versity, nothing more adverse or against a Christian man, than unforgivingness. Read- ing the epistle carefully, we find that the collect merely paraphrases the urgency of its precepts into the earnestness of prayer. There can be no expression more intense nor more accurate in its reference to our baptismal con- secration than "devoutly given," for it means given up to, in the spirit and manner of men who are vowed or devoted to a certain thing. The service of God in good works, that is, is to be the one and all-absorbing interest and object of our lives. From the sinfulness of our evil lives not only, but from the cold-hearted, sparing, disproportionate, scant measure of our service; from the fact that we put God off with the fag ends and scraps of our strength and time; from the tenth of the tithe; from the seventieth part of the seventh day we give to Him; from these, as from ad- versities, we have need to pray God to keep us free.

Looking at the epistle in detail, we shall find that, strong as is the expression of the collect, it is more than borne out by the com- pleteness of those graces which the apostle looks for and asks for in the Philippian con- verts. Abounding "more and more in knowl- edge and in all judgment," approving, that is, making personal trial of in practice, τὰ διαφέροντα, the superior or excellent things, "pure and without offence," or rather unof- fended, "till the day of Christ," and filled with the "fruits of righteousness"—these surely are the very highest possible aims or attainments of the Christian life. And these are the graces after which they are to strive who are "devoutly given to serve God in good works." Nor is the thought absent from this Scripture of being kept from all adversity. For what we translate "without offence" is really "not offended" or scandalized; and this the apostle guards the Philippians against by reminding them that his sufferings had turned out to "the furtherance of the Gos- pel." They had seen him once delivered by a miracle from prison in their own city. They might well be offended, now that he had lain in prison so long at Caesarea and at Rome, by what seemed to be his desertion by God. Showing them that his bonds were really for "the defence and confirmation of the Gospel" would prevent their "stumbling, or being offended, or made weak." So, kept from adversity, their confidence, as well as St. Paul's triumphant patience, teaches us that God's protection, though not perhaps averting suffering or sorrow, keeps us in them from all harm. Plainest of all, perhaps, of what we have considered the emphatic words of the collect, is this thought of continual godliness presented to us. It is not merely that they are to "abound more and more";

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that God is to "perform the good work He had begun." The apostle takes in here a survey of these Christian lives which condenses into a single recollection; *πάσῃ τῇ μνείᾳ*, all their past, "from the first day," the day when first they really began to live, the day of their incorporation by baptism into Christ, *τῇ κοινωνίᾳ εἰς τὸ εναγγέλιον*; unto the last day, "the day of Jesus Christ." And as he joins this grateful memory, for which he gives thanks, *by* the bond of joyful prayer, *to* the strong and earnest hope of their acceptance at the last, the one thought is not of reliance upon past attainments or assured rewards, but of continual godliness, of devout service, of increase and advancement in holiness of life.

And these Philippians, it is to be remembered, beyond perhaps all other Churches which St. Paul founded, were specially dear to him, and specially commended by him for what they had already attained. So that the urgency is not the appeal from failure, but from a real success that won the apostolic commendation, to still higher and further growth in grace.

It is not out of place to notice here the striking testimony which this letter, taking into view the language of its address and the messenger who brought it, bears to the primitive institution of diocesan episcopacy in the apostolic Church. St. Paul calls himself, not as usual, an apostle, but "a servant" merely of Christ. And this, not from modesty, but because he gives the title of apostle, of your apostle, *ὑμῶν δὲ ἀπόστολον*, to Epaphroditus, by whom he sent the letter. Specifying "the bishops and deacons" in the address of the epistle—the bishops being those elders or presbyters whom, as in the case at Miletus, "the Holy Ghost had made overseers," *ἐπισκόπους*, of the Church of God—we have plainly here a diocese organized about the see city with its ministry of threefold order, bishops, priests and deacons; Epaphroditus their apostle, and the bishops and deacons, and "all the saints in Christ Jesus." This is the complete order, after the primitive pattern, of God's household, the Church.

The parable in this Sunday's gospel sets before us, with the most intense emphasis, the need of "continual godliness." For it is the plain lesson to us all that unforgivingness or cruelty, and therefore any other sin, unrepented of and unforgiven, forfeits all previous assurances of gifts of pardon from God. St. Peter's proposition to the Master was evidently intended to imply a very large measure of charity. It was the fixed and settled standard which the Jewish doctors taught. And when our Lord multiplied it by seventy, piling one upon another the numbers which symbolized completeness, He meant to teach that, as in the boundlessness of the Divine compassion, so in the exercise of our little clemency, there must be no stint and no limit to the freedom of forgiveness. The contrast goes on to farther heightening, by the numerical comparison between the "hundred pence" of paltry indebtedness between two "fellow-servants," and the enormous debt of the "ten thousand talents," impossible to pay, which every servant owes the King of Heaven. As we study out the separate stages of this story, it is full at every turn of wholesome teaching to us all. This first "account" which God takes is the sort of reminder of undone duty and accumulated debt, which often comes to men, when some providential ordering, some scriptural message, some voice of conscience recalls them to themselves. It is to be noted here that in every such account God "begins to reckon." And He will go on, with more or fewer repetitions, until the final reckoning comes, in what the epistle calls "the day of Christ." The object is to rouse men to repentance. Repenting merely, they are stirred to such an earnest effort as undertakes and promises the hopeless impossibility to *pay God all.* It is well to notice, too, that the moving power to this penitence is the fear of punishment, and that this punishment is threatened, not in a vindictive pleasure of inflicting pain, but in the hope, which the event vindicates, of stirring such a sense of sin as may create the opportunity for the exercise of that Divine compassion which looses and forgives. It is to be noted also that it is no empty threat, for when this servant, by unforgivingness, had forfeited forgiveness; had gone on to live, not loving and humble, but cruel and proud, then comes the *end* of that reckoning which the King had begun. He "calls him," and this time it is the *final* call to come, through death, to judgment. He "delivers him to the tormentors." Surely it is sufficient description of the torment to feel that it is made up of remorse, of remembered cruelty, of the recall of that moment of entire forgiveness which, but for his misuse of it, had grown into final pardon of the wrath of his Lord, and of exile from the king. And to those who dream, in our day, of purgatory under its own name, or under its sentimental synonyme of "eternal hope," it is enough to say that the Master limits here the time of punishment. It shall end *when*, it shall not end *until*, he shall pay all that is due. That is to say, it shall end *never*. Right well the king knew the impossibility of that first promise, "I will pay thee all." That was the expression of earnestly intended penitence. To it His compassion went out in pardon. Right well He knew the awful impossibility implied in the closing word of the sentence, "till he should pay all." It indicates *not* the time when punishment should cease, but the time up to which punishment should continue. It is the echo of that other sentence from the same lips, "Thou shalt by no means come out thence till thou hast paid the uttermost farthing." It is the simple statement of what in the nature of things is true, that when probation is passed and opportunities are over, men can *do* nothing and *pay* nothing of what was undone, or unpaid, or unforgiven here. Its double warning is, that we who need so much forgiveness here, out of the very heart of God, His love in Jesus Christ our Lord, must, from our hearts, forgive the little debts our brothers owe us here; for we pray to be forgiven *as* we forgive; and the unforgiving, even once forgiven, will be unforgiven at the last. And the other warning of that prison, out of which we cannot come till we have done the impossible thing of paying what is due, points with peculiar power, and against the most awful possibility, the collect's petition that 'by God's protection we may be free from *all* adversities."

Wm. Croswell Doane.

LETTER FROM ENGLAND.

October 26th, 1878.

I see by a letter in The Churchman of September 28th (I did not see the letter which seems to have appeared on August 24th) that I am supposed to have made some statement in my letter of July 13th to the effect that Mr. Keble "went over to Rome." On referring to my letter I see from what the mistake has arisen. Of course I should be very ignorant and foolish indeed if I could have made an assertion which every child could refute. No one expressed himself more decidedly against any idea of joining the Roman communion. But your correspondent has supposed something from which I never thought of guarding myself. In illustrating the error of appealing to the "Christian Year" for the support of opinions which Mr. Keble acknowledged (in a letter to Sir John Coleridge, given in the "Life of Keble" by that eminent judge), he did not hold when he wrote the "Christian Year," but did, as he says, come to "understand" afterward, I instanced the futility of reading books against Rome written by those who have gone over to Rome; they had answered themselves by going over. I was thinking of Manning and others, and never dreamt of Keble. But I wish I had foreseen that it might have been so taken, and so spared some pain to the readers of your paper. I should have hoped they would hardly suppose your correspondent capable of such an error.

We have had a lull in diocesan conferences, and indeed in all ecclesiastical subjects, since I wrote last. The only thing of the sort which has at all "exercised" us has been the attempted transference of the Ammergau Passion-play to London—to the Westminster Aquarium, where the enterprising proprietor has for the last two or three years amused the public with the exploits of Lazelle, the tricks of jugglers, bicycle performers, and similar theatrical "stars." He now bethought himself of a fresh attraction to replace the old wornout stock-in-trade. Why should not the *furor* which possessed the tourist world in 1871 be utilized at our own doors? He would be reimbursed for the outlay a thousand times. But, happily, no sooner did this atrocious proposition get wind, than the good sense of the public, or at least of the educated classes, took a vivid alarm, and their protest was earnestly followed up by Cardinal Manning. This has had the desired effect, and the manager has withdrawn his scheme. It seems now that it was scarcely an honest one, for the Ammergau performers were announced as the essential part of the attraction; and it now appears that they had, so far from consenting, heard nothing of it. The alarm has subsided, and the performance of 1880 will doubtless proceed as usual amidst the Bavarian mountains—vulgarized, no doubt, as far as it has now become the resort of thousands from all parts of the world, but still solemn, awful, faith-confirming, beautiful. In London it would have lost all its propriety and sweetness, have been the signal for all sorts of jarring and violent controversy, and probably liable to forcible prohibition by the police. The proprietor, however, must receive credit for so promptly bowing to the expression of disapproval.

Politically, we are again passing through a cloud. The affair of Afghanistan is now beyond the reach of peacemakers, and war must take place in the spring. It will be quite as serious as the old war of 1840, and unfortunate in every way. It is now certain that the Russians are concerned in the resistance of Shere Ali, and we shall have to take account of them also; for we cannot afford to trifle with our Indian frontier. Indeed, some Russian newspapers very plainly say that they must not let Shere Ali be beaten; for if they do, their best chance of damaging us in India will be destroyed.

This attitude fits in only too well with their conduct in Europe. They are now trying to take advantage of the evident disinclination of Germany, Austria, and England to fight for the treaty of Berlin, in order to throw every obstacle in the way of the execution of that treaty. They refuse to evacuate Adrianople, pour troops into Bulgaria, stir up insurrections against the Turks in their own dominions, demand immediate payment of the indemnity money, and bully their proposed victims—the Turks and Roumanians—to the last degree. As Austria has now pretty well established herself in Bosnia and Herzegovina, Count Andrassy will soon, we may hope, be able to join Bismarck and ourselves in putting a stop to these proceedings; but many things are less likely than that we should have

o to war before very long to establish what ope agreed upon only a few months ago. nwhile the poor decrepit Porte is at its wits between so many enemies and defenders. happy thing I am, however, able to report. sultan, after a long period of hesitation, has given way to England's proposition for reform of Asia Minor. Sir Henry Layard, clever ambassador, has at last got his eme of reform, or rather gradual improve- nt, substantially accepted. The finance, po- , and legislature are to be now modelled on ropean ideas, and under the supervision of glish officers. A happy day once more dawns n that down-trodden land, the cradle of our ilization, the scene of so many sacred, and rcely less of classical, associations. Of course cannot expect this to bear fruit all at once; l even the elementary operations of the scheme y be delayed, though agreed upon; yet one not but rejoice, and even indulge some guine hopes.

Cyprus is also affording us a ray of sunshine er all the clouds which have attended our upation. Sir Garnet Wolseley reports the lth of our fever-stricken soldiers to be rapidly proving under the change of weather from reme heats, and we already see our way to a enue which will make the cost of our enter- se trifling. As Sir Stafford Northcote has ely been saying in his speeches in Stafford- re, one great object of our occupation will be filled if we exhibit a model of good govern- nt, though on a small scale, over races not s various than those of Asia Minor. It will a curious repetition of history if the island ich, under the Lusignan dynasty, gave the rld the chief feudal code of Europe, the ize of Jerusalem, should also, 600 years later, ome the model and leader of the Asiatic races aw, order, and civilization.

LETTER FROM GERMANY.

The passing of the Anti-Socialist bill is an nt the importance of which stretches beyond boundaries of the fatherland. Whether it l result in the expatriation of any consid- ble number of Socialists, Communists, Nihil- , *et hoc genus omne*, and the shunting of m into the lands of any neighboring State— itzerland or Belgium to wit—or in their whole- e emigration to the far West—all this time l show. But the powers which this bill con- s upon the civil authority are such as must se much searching of heart for other govern- nts. These powers are highly elastic, and the cutive is, as usual here, the adminstration of ice. All societies that are promotive or vocative of "socialist, social-democratic, or mmunistic endeavors" are sweepingly forbid- , and coöperative unions are placed under a cter supervision. Meetings in which any of se forbidden objects are displayed may be mmarily dissolved; and all pamphlets, trea- s, and printed matter of the same tendency to be seized and confiscated. The police re the power of fixing the domicile of any n suspected to be a agitator, or of forbidding residence in any given place; and all agents, ler strappers, and friends of the revolution- movement are to be suppressed. It is evi- t that vast power is committed to the civil horities, and although the minister of the erior was effusive in his promises to carry out provisions of the law "in the most loyal nner," yet the exceptionally wide powers of German police are still further increased by s bill. It will scarcely be possible to avoid arbitrary enforcement of the measure in ny isolated cases, and we shall hear of Social- persecution and individual hardships, just as heard lately of "Catholic persecution" and iscopal martyrdom.

The present bill is not very much milder than former one, which was summarily rejected the late Parliament. But the two murder- attempts on the life of the aged and really oved emperor have predisposed the majority the Reichstag to a greater severity. The erals, moreover, have been made to feel, by last election, that their hold upon the con- uencies is not the most secure. Consequently erals and Conservatives have made a tempo- y evolution for the purpose of passing this bill, and the efforts of the Liberals—who here had the game in their own hands—have been directed towards improving and amending its provisions. They have worked on three main lines: first, in defining more accurately the practices against which the bill was aimed, and making it clear that it was only revolutionary efforts that were to be suppressed, and not freedom of thought and discussion; but whether they have been successful in making this quite evident is a doubtful matter. Then they have striven to create a judicial appeal court for all cases dealt with under the bill; the government idea was only to have a final reference to the Federal Council, or to the chancellor, or to high administrators of imperial business; but the Liberals have introduced a mixed court—consisting of four federal councillors and five of the higher judges, modified further by the provision that the emperor has the absolute nomination of the president of the court. Lastly, the measure has been enacted only for the period of two years and a half, thus throwing the revision or reënactment of the law into the life of the present parliament.

The final vote on the third reading gave the numbers as 221 for, and 149 against the bill—a majority of seventy-two for the government. The parties rallied very compactly, Liberals, Conservatives, and a moderate Radical group on one side, and Ultromontanes, Radical-left, Social democrats, Poles, Particularists, and the "wild" men on the other. Prince Bismarck, in declaring the session to be closed, thanked the Reichstag, in the name of the allied governments, for having given into their hands a remedy "for healing the sickness with which our common existence is threatened." He, however, hinted that that remedy might not prove powerful enough, and certainly the time given to work the cure was not long enough, so that it was tolerably certain that the powers would have to be prolonged; but still the attempt would be loyally made, under the provisions of the present bill, to carry out the object aimed at by the government. Thus ended the session of a parliament which was specially convened to pass one repressive bill, and which occupied forty-one days in accomplishing its task.

The immediate result of the bill will be the dissolution, probably voluntary, of all socialist unions; many have already ceased to exist. The socialist press, which will try to live on until it is stamped out, warns its readers that a day of affliction is at hand, and that all compromising books and writings had better be put out of the way. One paper gives the curious advice that socialists, prohibited from spreading their own writings, shall now distribute the German classics and the Bible, the teachings of which are quite socialistic enough for the purpose! And all exhort their followers to be all the more active in carrying out a quiet underhand propaganda of their doctrines, and especially among the army. It is here that the vigilance of the government will have to be exercised, and we shall hear of a good deal of espionage, and perhaps arbitrary prosecutions. The "Christian-socialist" party is likewise in much trepidation, for it does not know how the government will act towards it. It received a serious blow at the recent election, when so many of its members deserted and went back to their former associates, but it has been picking up a little since that time. It has not, we fear, succeeded in making much impression on the revolutionary element of the capital.

There is not much that is encouraging to report of the Old Catholic movement in Germany. The secessions that took place after the decision of this year's synod against the compulsory celibacy of the clergy are maintained. They are few in number, but it is quality rather than quantity that is damaging, and the withdrawal of Langen and Menzel places the theological training of students and the administration of the business of the synodal council at a serious disadvantage. The example of these professors, fortunately, has not been followed by any others, and two married priests have been licensed to cures in Prussia. We do not know whether more than one already installed priest have taken advantage of the abolition of the law; one, at least, has married, the parish priest of Mannheim. But we do not hear of any considerable accessions, particularly in Baden, such as were promised us by the ardent reformers. A more deplorable picture is presented by the condition of the Old Catholic Church in Bavaria; with its leaders looking coldly on the bishop and the Bonn administration, in consequence of the synodal resolution, it seems to be dying away slowly but sensibly. Mering, with its congregation of 1,300 persons, has been lost to the cause owing to the resignation—shall we not call it flight?—of its pfarrer, who since 1870 has kept his parish together, but at last has thrown up the struggle and departed for a more comfortable post in Baden. One more congregation, at Straubing, is also abandoned by the departure of its curate for a better post, to undertake which he has resigned his orders altogether. And so it must go on, dropping to pieces, for how shall the congregations be kept together without pastors? Not counting the two Munich professors, Friedrich and Messmer, there are only five Old Catholic priests at work in the whole of Bavaria, including the Palatinate. "Oh the pity of it!" when we consider that in 1870 there was such a revolt in Bavaria against the Vatican decrees.

The new Archbishop of Munich, Dr. Antony Steichele, was consecrated on the 13th inst., in the cathedral of his diocese, by the Bishops of Augsburg, Passau, and Regensburg, and in the presence, among others, of the Archbishop of Buffalo. The Archbishop of Bombay is gone to Rome, some say to mediate between Prussia and the pope, and others to report on Bavarian Church matters. The See of Wurzburg is still vacant.

October 20th, 1878.

ENGLAND.

The Birkenhead Unpleasantness.—It will be remembered that the Rev. W. R. Jolley, incumbent of St. John's church, Birkenhead, was recently rebuked by the Bishop of Chester for refusing the Communion to an intending communicant on the ground that on approaching the table he had practised acts of "adoration." The painful controversy thus originated has entered on a new phase. Mr. Charles J. Hill, a parishioner, wrote to the incumbent, giving notice of his intention to attend the administration of the Communion at the district church of St. Mark at the early celebration. In answer, Mr. Jolley wrote: "Sir: In reply to your note, received this morning, as I find you are not a member of St. Mark's congregation, and otherwise unknown to me, I must ask you to be good enough to give me an undertaking in writing that you propose to communicate strictly in accordance with the rites and ceremonies of the Church of England, and that you will not observe any act not prescribed in the rubric of the Communion Office. Upon this understanding I shall be willing to admit you to the Lord's table at St. Mark's church. I may remark that I ask for a written undertaking to save you the trouble of a personal interview."

Mr. Hill thereupon appealed to the bishop against the enforcement of this illegal condition, and the Rev. Chancellor Espin, on behalf of the bishop, has written a letter to Mr. Hill, in which he says: "I have written to the Rev. W. Jolley and have informed him that he has no warrant for requiring you to sign the undertaking described in his letter, and that as you are resident in the district, and appear to be otherwise duly qualified, he will be liable to prosecution should he refuse to administer the Holy Communion to you."

Eastern Affairs.—The *John Bull* of October 28th gives the following summary and comment in regard to the aspect of affairs at the east:

"We have this week received identically the same reply from the Porte and the Ameer of Afghanistan. The Porte will allow us to advise him as to the government of his provinces, without promising, however, to listen to such advice, and he will accept any pecuniary assistance we may be willing to afford him; he will not allow us to interfere to stop the misgovernment of Asia. It is true that the telegrams of yesterday announced the acceptance of Lord Salisbury's demands, but then these demands had just been modified to suit the Porte. The sultan will not consent to the appointment of Englishmen to superintend the execution of the promised reforms in Asia Minor, but he will employ "Eu-

ropeans." That is, we suppose, Turks from Europe. We have yet to learn that these are more trustworthy than Turks from Asia. The ameer will be glad to come to the frontier and to listen to what Lord Lytton has to say; he will permit a native of India to live at Cabul and represent England there; he will not tolerate the presence of a European resident, with power to interfere in the affairs of Afghanistan; still less will he allow an English general, at the head of a thousand men, to traverse his country. It is sad that these two potentates alike refuse our honestly intended offers, but so it is. They have the right to accept or to reject the present which we proffer them. We shall hardly go to war with Turkey to compel her to receive English county-court judges to decide suits of law in her tribunals or English colonels to command her troops. If, however, we swallow the indignity offered us by our debtor, it is hard to see with what right we can go to war with one not our debtor, who has replied to our offers almost in the same words which the Porte has used."

A UNITARIAN SECESSION.—The Birmingham *Daily Gazette* says: "The Rev. W. J. Knapton, who four years ago was assistant minister with the late Mr. George Dawson, of the church of the Saviour, in this town, and who has subsequently been Unitarian minister of Bradford, Yorkshire, has resigned his office, his convictions about religious truth having undergone so vital a change that he can no longer conscientiously occupy a Unitarian pulpit. "I have been brought," he says, "in the good providence of God, to see the truth of the principles of evangelical Christianity, which have been borne in upon my mind with convincing force and saving power." Mr. Knapton's secession is a serious loss to the cause of Unitarianism in the North, as he is a young minister of distinguished intelligence and ability.

ST. JAMES'S, HATCHAM.—In a postscript the *John Bull* says: "We are authorized to say that the statement made by a contemporary, that the Bishop of Rochester and Mr. Tooth have 'come to terms' on the subject of St. James's, Hatcham, is not the fact. We believe that complications of a serious character respecting the Rev. Arthur Tooth's resignation, or concerning his nomination of the Rev. Henry A. Walker as the new vicar of St. James's, may be expected to arise."

THE BISHOP OF IOWA ON CATHEDRALS.—The *Church Bells*, in an article headed "Wanted, a Nineteenth Century Cathedral," thus compliments Bishop Perry:

"To the natural inventiveness of the Americans, stimulated by the necessities of their peculiar social and industrial circumstances, we are indebted for the benefits of many valuable inventions, such as the steam plough and reaper, the sewing-machine, the telephone, etc.,; to which it is probable that Mr. Edison will speedily add the application of the electric light to domestic uses. Notwithstanding this, we fancy that it would occur to a few English Churchmen to look to America to supply them with the model of a cathedral system perfectly adapted to the requirements of the nineteenth century. Yet any one who attended a meeting on cathedral institutions at the Sheffield Church Congress, and heard the Right Rev. Dr. Perry, Bishop of Iowa, U. S., explain the constitution and work of his own cathedral institutions, must have been convinced that in his own diocese, at least, the American Church has already realized the ideal which the Church of England is still dreaming of, and has solved the difficulties which we are still only discussing. Volumes of essays, scores of newspaper articles, papers and discussions in Church congresses and in other meetings of would-be Church reformers, have wearied us with lamentations about the waste of rich endowments, splendid buildings, honorable offices, and precious opportunities of spiritual good, attending the present condition of our English cathedral institutions, and have tantalized us with a bewildering variety of ideal sketches of desirable and advantageous reforms. But while legislative and internal reform with us still halts at an immense distance from the goal, our practical cousins in America, finding the ground clear for their work—not, as with us, encumbered with the foundations or ruins of past ages—have conceived a very comprehensive and practical plan of a nineteenth century cathedral, and have also succeeded in making it a living, working reality, as far as time and money have permitted.

OBER-AMMERGAU PLAY IN ENGLAND.—The lesee of the Royal Aquarium proposed to introduce in England the Passion-play by the original actors, and advertised accordingly. As might be supposed, the religious feelings of the people were grossly shocked, and the enterprising manager was compelled to withdraw his announcement. But it now appears that he had counted without his host, for a telegram from the office of the Burgomaster of Ober-Ammergau says: "The promised representation of the Ober-Ammergau Passion-play at the Royal Aquarium is wholly a sham. No native of the district is concerned in it." Before this dispatch was received, Cardinal Manning had given his views. He said: "I have once before done all in my power to prevent what I believe would be a desecration of the 'Passion-play,' a scandal to the religious instincts of Englishmen, and a profanation of the most sacred subject of our faith. The usage which still keeps alive periodically the memory of a Divine mercy in a time of pestilence by the piously intended representation at Ammergau cannot be transplanted without losing its sacred character. I need not say that the transition from Bavaria to London, from Ammergau to the Aquarium, compels me to condemn with greater promptness than before so grave a disregard of the Christian instincts of our country."

THE BISHOP OF PETERBOROUGH ON THE ISSUES BEFORE THE CHURCH.—The Bishop of Peterborough recently delivered his triennial charge. Speaking of some of the religious questions of the day, he pointed out that the spirit of modern democracy is hostile to the Church. One way of meeting the difficulty should by all means be avoided. The clergy should not attempt to disarm opposition by divesting themselves, in their characters as clergymen, of whatever they may see to be especially offensive to the people. They must not attempt to meet this cry against sacerdotalism by secularizing the whole tone of teaching and life in order to show how truly liberal and unsectarian a minister of the established Church may be. The people see through such conduct and despise it. The great danger, however, is the other way—that of undue exaltation of the claims of the priesthood. Some persuade themselves that a revival of mediaeval Christianity in all the old splendor of its ritual, and all the beliefs which that ritual is supposed to symbolize, would regain for the Church the allegiance of the masses. They boast that they are winning back the people to the Church. But are they not alienating from the Church more than they are attracting? On this point we quote the bishop's words:

"Let us test, however, the real value of this experiment, by noting its results where it has been tried upon the large scale and for a long time. The Church of Rome, whose doctrines these men are reviving, and whose practices they are imitating, has enjoyed all the advantages which these are supposed to confer, and has enjoyed them during all those years in which our Church has been deprived of them. If imposing ceremonial, if pictures and banners and incense and processions and pilgrimages, if the highest assertion of the claims of the priest and of the authority and value of the confessional, could have secured the allegiance of the people, she has had all these in a degree which we can never hope to rival. What has been the result? Simply this, that she has lost her hold of the people all over Europe to a far larger extent, and far more hopelessly, than the Church of England has done, or is likely to do. There is surely far more both of practical and speculative infidelity in these countries which have been since the Reformation under her sway than there is in England at this moment. Is it then, apart from all other considerations, a course so wise as some seem to regard it, this of borrowing the weapons of Rome, just as we see them breaking and falling from her hands? Would not the result of the experiment, if it were ever largely tried by our Church here, be the same as it has been with her—namely, the establishing of a narrow spiritual despotism over the few, at the cost of a deep and widespread spiritual revolt on the part of the many; the severance of the Church from the intelligence and the life of the people; her certain rejection from her office of national teacher; and, what is even more to be dreaded, the spread of unbelief and irreligion through the nation at large which would only too probably follow its divorce from the Church not on grounds of politics but of religion—not because the nation had come to think that Christianity might be taught without a National Church, but because the National Church had forced it to doubt whether Christianity was worth being taught at all."

THE CHURCH FOR THE NATION.—The foundation stone of St. Lawrence, Kirkdale, Liverpool, was recently laid by Mr. Cross, her majesty's home secretary. In the course of his remarks the right honorable gentleman said: "We are called the National Church, and I entirely agree that we are. I do not believe that there ever was a Church which was doing more good than the Church of England is doing at present to the nation at large. We must remember, however, what our duty is as a National Church. I have always held, and I always shall hold, that if you say you are a National Church, you are bound to provide Church accommodation and church ministrations for the whole of the nation. Never mind whether the people come or not; do not shrink from your duty, and then it cannot lie at your door, at all events, that people do not come. It was stated just now, with reference to the church about to be erected, that half of it was to be free. That, to my mind, is a matter for great congratulation. You must first of all provide churches for those who cannot provide themselves, and then—when that has happened, and not before—if you like, and if you can afford it, you may indulge in the expensive luxury of a sitting all to yourselves. I do not think that that has happened in this parish yet, and I know very few parishes where it has happened. I have been accustomed never to think of going into a seat appropriated to myself if I could get a seat which was free. Many people say they like to worship every Sunday with their families; I do too; but I like to work with all my fellow Christians too, and I do not like to shut them out from a seat next to me."

MR. EDISON'S DISCOVERY.—A number of eminent capitalists in the city of London have associated themselves together with the view of purchasing all Mr. Edison's patents and rights in electric light. They have opened a correspondence with Mr. Edison on the subject; but it is not yet known whether he will be prepared to sell, so far as the United Kingdom is concerned, the rights which he possesses as inventor and patentee in the electric light. The sum which it is said the promoters are prepared to give him is a very large one. The experiment which the Board of Works are about to undertake in lighting the Thames Embankment with the electric light causes great interest. It is hoped that the experiment will be carried out with all the latest improvements in regard to lighting and cost.

FRANCE.

THE EXHIBITION.—The official conclusion of the exhibition and the award of diplomas and prizes took place on Oct. 21st, though the buildings were to remain open until Nov. 10th. The ceremony is said to have been one of the most successful of the kind ever witnessed in Paris. Among those present were the Prince and Princess of Wales, the Crown Prince of Denmark, the Crown Prince of Sweden, and the Duke of Aosta. The marshal delivered an address, in which he thanked the governments and peoples for the confidence they had shown by their readiness to take part in the exhibition, the success of which showed what could be effected by seven years of self-concentration and labor in retrieving terrible disasters. On the following day Lord Granville presented an address bearing upwards of a thousand signatures to the Prince of Wales as president of the Royal Commission.

DOUPANLOUP AND DUMAS.—M. About has been giving the public some particulars of the relations of Dumas *fils* and the late Bishop Doupanloup. About says that the bishop's connection with Dumas *fils* has been variously commented upon, but few people have known the exact truth. A few years ago, M. Doupanloup, when

ing off to Rome, took it into his head to pre-re a pamphlet during his journey against the ntemporary theatre, and he sent and bought Michel Levy's shop all the pieces of Dumas. read them in the railway carriage, dictating tes to his secretary, and tearing up each och when he had extracted the poison from Who knows if this rapid work would not ve resulted in something less indigestible and esome than his former diatribes? But, as od or ill luck would have it, Michel Levy let umas know that M. Doupanloup had bought his plays. Dumas, who is an optimist—for is good—viewed the matter in the best light. soon as he heard of the bishop's return he id him a visit at Viroflay, in virtue of the inciple that one piece of politeness deserves other. M. Doupanloup found his visitor de-htful, and much nearer salvation than the ays had led him to suppose; Dumas was en-anted with the bishop, the pamphlet went into e fire, and Dumas into the Academy.

SPAIN.

SOMETHING LIKE THE INQUISITION.—The fol-wing, printed first in *El Mercantil Valenciano*, as copied in the *Iberia*, a liberal paper, which is challenged the ministerial papers to deny ese facts; no answer has been granted:

"Don Jorge Simeon Ben Oliel Tanti, Protes-nt pastor of Alcoy, in obedience to an order of e municipal judge of Alcoy, entered the com-on jail to suffer two months of imprisonment. en Oliel is treated in the prison as the worst of iminals. His prison is very small, damp, rdly with any light or air in mid-day, the alls bear traces of human blood, the roofs are ten up by foul insects, of which numbers are sible on the wall; at night these insects attack e wretched prisoner, causing sharp and un-asing pain from the stings. He has not been lowed, like other prisoners, to use one of his vn beds, but has to sleep on a hard and filthy ard. He begged that, for mercy's sake, the or of his prison might be left open to allow m to breathe air freely during some hours at ast, and this petition was denied. He eats on e floor, without knife or fork; they do not low him any light, and he is obliged to drink ater out of a foul jug which would make any g recoil in horror. All this, nevertheless, has t appeared sufficient to the director of the ison, and he has imagined another device to rture his prisoner: he obliges him to speak to s family only through the window of his cell, d for a few minutes. These details do not em-ace all the acts which might prove the cruel, njust, and shameful treatment inflicted on Ben liel Tanti." Both the *Mercantil Valenciano* d the *Iberia* in Madrid adjure the authorities interfere, and observe that the penal code for-ds such scandalous ill-treatment of a prisoner. is offence was as follows: He interfered with e members of a Protestant family to prevent e parish priest of the Church of Rome from olesting a dying woman, who was and had en a Protestant during her last years. The riest was twice admitted under protest, and hen the dying woman was all but unconscious retended that he had reconciled her to Rome. hen, over her remains, alcalde and priest strug-ed against the will of the family, against the ntreaties and protests of the pastor, to convey e coffin to a Roman Catholic cemetery. Ben liel was therefore accused of having been anting in proper deference to the alcalde, and was several times arrested, and released nder heavy bail, until at last he was finally ondemned to two months' imprisonment upon e testimony only of the parties—priest, calde, and constable—who had themselves olated the privacy of a Protestant home, and arched off with the remains of a Protestant. n Spanish prisons you must recollect that pris-ners are allowed separate cells if they can ay for them, and that they communicate freely ith their friends. The *Mercantil Valenciano* ly describes too truly the conduct of the calde when it says that "the fanatical calde hopes, probably, to gain eternal glory by us tormenting an enemy of the Catholic ith."

Mr. A. J. Arnold, secretary of the Evangelical lliance, writes that the particulars given with regard to the cruel treatment of Mr. Ben Oliel are fully confirmed by letters from Spain, one being from the prisoner himself. The minister of the English government at Madrid has taken the matter in hand.

ITALY.

A CRISIS IN THE CABINET.—On Saturday, October 19th, the king accepted the resignations of Count Corti, minister for foreign affairs; General Bruzzo, minister of war, and Signor di Brochetti, minister of marine. There are various opinions as to the causes of this crisis.

PILGRIM RIOTERS.—The Rome correspondent of the *Pall Mall Gazette*, writing under date of October 18th, says: "The arrival of the caravan of Spanish pilgrims and the increase of the tribute of Peter's pence has somewhat revived the drooping spirits of the Vatican, and instantly the rank and file begin to take advantage. The evening before last the evangelical pastor of the American church held the annual school festival in the school-rooms of Borgo Pio, which are almost opposite the Vatican. Just before the ceremony ended, a band of the sacristans of St. Peter's, known as 'Sanpietrini,' whom visitors to the church have reason to remember for their brutal manners, gathered under the windows and began shouting, 'Down with the Protestants!' A large crowd gathered and gave the answering cry, 'Down with the priests!' and from words would have passed to blows had not the Sanpietrini run away, and, crossing the bridge, regained their inviolable domicile. The pope, on being informed of the fact, ordered a severe reproof to be administered; and it is to be hoped that the pilgrims and their friends will behave themselves, as the Romans are not at all in good humor with the government for allowing the pilgrims to arrive in such numbers—about a thousand—at a time when rumors of cholera and yellow fever are rife, although, after subjecting them to a four days' quarantine, there seemed to be no plausible reason for excluding them."

CANADA.

FREDERICTON — *Richmond.* — A mission was held in Richmond, N. B., during the week beginning Sunday, October 20th, under the direction of the Rev. Francis Partridge, of Rothsay, St. John. The Rev. Henry H. Neals, the rector, in a letter to the *Dominion Churchman*, says: "The object of the mission was eminently fulfilled, if we may judge from externals. The visible, direct or indirect, results were that large numbers of people had the Gospel forcibly preached to them. Six adults and three infants were baptized, and about thirty were added to the roll of communicants. A guild was formed for carrying on the work of the parish in a more systematic way, the whole community was solemnized and a new zeal produced, which, added to the deepened conviction gained by many that the Church's doctrine and practice is the doctrine and practice of the apostles, are a grand preparation for the ordinary pastor's labors. An advance has been made in one week which, under ordinary circumstances, would have taken years of hard work."

Moncton.—St. George's church was consecrated on the 16th of October. The bishop was attended on the occasion by nineteen clergymen. In the evening six persons were confirmed.

NIAGARA—*Drummondville.*—The twenty-first anniversary of the opening of All Saints' church, Drummondville, was celebrated on Friday, November 1st. Several of the neighboring clergy, both of Canada and the United States, were present. Among the latter was the Rev. G. H. Patterson, of De Veaux college, whose well-trained choir of boys added much to the musical effect of the services. The Rev. Mr. Ingles has been rector of St. Ann's for upwards of thirty years.

MAINE.

CAMDEN—*Ordination.*—On All Saints' day, November 1st, in St. Thomas's church, the bishop of the diocese advanced to the priesthood the Rev. Arthur H. Locke, who has labored in this parish most acceptably during the greater part of his diaconate. The church was tastefully decorated, and a large congregation was present, among which were many of Mr. Locke's parishioners, at Lockport. There were present, of the clergy, besides the bishop, the Rev. Messrs. Walker, Upjohn, and Ketchum. The sermon was delivered by Mr. Walker, from Titus i. 7: "A bishop must be blameless, as the steward of God." It was an admirable discourse on the office and responsibilities of a priest, and specially appropriate in its concluding address to the candidate. The excellent music was a pleasing feature of the service.

MASSACHUSETTS.

EASTERN CONVOCATION.—A regular meeting of this convocation was held in Grace church, Newton, on Monday and Tuesday, November 4th and 5th. The sessions included Evening Prayer on Tuesday afternoon, with a sermon by the Rev. William Lawrence, of Lawrence, on "Making Use of Small Present Opportunities." Following the business meeting, immediately succeeding, and tea, was an evening service, at which the question for consideration was "The Cause and Cure of Infidelity." The speakers were the Rev. J. H. Ward, of Boston, on the historical, scientific, and atmospheric causes, and the cure for them as found in reason and authority, in reason alone, and in the example of a pure life; the Rev. L. C. Manchester, of Lowell, on the grounds for unbelief found in our forefathers' teaching, lacking the presentation of the love of God, and in the instability caused by sectarianism; and the bishop of the diocese, who presided and made the closing remarks.

The Wednesday session included the Holy Communion, at 8:30 with a sermon on "The Nearness of Christ," by the Rev. G. P. Huntington, of Malden; and literary exercises at 10 o'clock These latter began with an essay on "The Mission of the Episcopal Church towards Christian Unity," by Dean Gray, who discussed unity and union; while unity of sentiment may prevail, union, or oneness of organization, cannot be expected until the millennial period, towards the hastening of which our efforts should be directed. Following this came a very able exegesis, or, as the writer, the Rev. Prof. Steenstra, of Cambridge, called it, an "exegetical exercitation," of I. Cor. xvi. 22, considering the transitional meaning of "Anathema," and the significance and ground for adding "Maranatha" thereto. This was succeeded by an address on the right use of the voice, by the Rev. E. L. Drown, of Newburyport. Discussions following the paper and address were generally participated in. A few moments were occupied in speaking of the pressing needs of the New Mexico mission work, by the Rev. Mr. Forrester, of Santa Fé.

Andover was fixed as the place of the next meeting, with the Rev. W. C. Winslow as essayist and the Rev. H. A. Metcalf as exegete.

STANDING COMMITTEE.—At a meeting of the Standing Committee, held on Monday, November 4th, Mr. John Nelson Jones was recommended for admission as a candidate for Holy Orders. Applications were received from Frederic Palmer for recommendation for deacon's orders, and from James E. Wilkinson for recommendation to be admitted a candidate for Holy Orders.

CONNECTICUT.

BISHOP'S FUND.—At a special meeting of the trustees for receiving donations for the support of the bishop, legally warned, and held in New Haven, November 5th, 1878, the undersigned being present, it was ordered that a circular be issued to the parishes in the Diocese of Connecticut, informing them that the fund is now as it was reported to the last annual convention in June, and that Thomas Belknap having resigned the office of treasurer, the Rev. Francis Goodwin, of Hartford, was chosen to fill the vacancy, to whom all contributions and assessments for this fund must hereafter be sent or paid.

The board would again call the attention of delinquent parishes to the suggestions made in the conclusion of the last annual report, to be found on page 115 of the Journal.

Samuel H. Huntington, president; E. E

Beardsley, secretary; C. H. Northam, Joseph E. Sheffield, James E. English, Scovill M. Buckingham, Charles Shelton, Charles F. Osborn; Francis Goodwin, treasurer.

ARCHDEACONRY OF LITCHFIELD COUNTY.—The annual meeting of this archdeaconry was held in St. Andrew's church, Kent, on Tuesday and Wednesday, October 29th and 30th. The archdeacon being appointed by the bishop for a term of four years, and the same incumbent having been retained as secretary and treasurer, the election of officers was of little interest. The literary exercises, however, were listened to with marked attention, and elicited earnest discussion. The first of these—an essay on "Lay Baptism"—advocated the view that the Church was inclined to discountenance the practice. The succeeding debate resulted in proving the wisdom of the Church in not deciding the question authoritatively. The subject of exegesis was "Baptism for the Dead: I. Cor. xv. 29." The exegete was opposed to all far-fetched or forced explanations or translations of Holy Writ, and hence advocated an exegesis of the passage as near the literal meaning of the words as might be—*i. e.*, "Else what shall they do who are constantly being baptized on account of their dead bodies?" or, "Else what shall they do who are baptized on account of (meaning in preparation for) death?" "the dead" standing by metonomy for "death."

The usual missionary service, with addresses, was held on Tuesday evening, and the Holy Communion was celebrated at 9:30 A. M. on Wednesday. The offerings for diocesan missions amounted to $10.

The next meeting is appointed to be held in St. John's church, Pine Meadow, on Tuesday, February 4th, 1879.

NEW HAVEN—*Annual Berkeley Sermon.*—On the evening of the Twentieth Sunday after Trinity, November 3d, in Trinity church, Bishop Williams delivered the annual sermon before the Berkeley Association of Yale College. The church was crowded to the utmost by a great congregation. The general topic of the bishop's sermon was the prevailing indifference to Christian truth and Christian living.

WATERBURY—*Trinity Church.*—This church began its history recently, being founded by members of St. James's church. A legacy of $20,000 for the erection of a church building is available after five years. A lease of a commodious place for service has been effected for that period. Full and interested congregations, and a membership of 200, show that the work has already taken strong hold of the affections of the people. The Rev. R. W. Micou is rector.

NEW YORK.

NEW YORK—*Church German Society.*—The Church has been working among the Germans of this city for years, but almost exclusively among their children, by means of Sunday-schools and similar agencies, and in the English language alone. The consequence is that few families were ever regularly connected with the Church, and that even the young frequently left it either before or immediately after their confirmation. To supply the want in this respect the Church German Society was organized. It occupies, after three years' labor, in spite of many difficulties, in and out of the city, twelve stations, where regular German services are held. These are conducted at an annual expense of $3,000, *i. e.*, of $250 per station. Probably no cheaper mission work is done in this country. Yet the average gain in the number of communicants and attendants is rapidly increasing. This year's growth is fifty per cent. Large numbers of children and adults have been presented for confirmation in the principal missions, forty in one place, fifty-eight in another.

The society is working under an executive committee, composed of the bishop and other clergymen and laymen; Mr. E. H. Dougherty, of No. 3 Front street, being treasurer. It has a staff of four German clergymen, under its chaplain, the Rev. Dr. Siegmund. Not one dollar is paid for supervising or directing the work, or for collecting or administering the funds placed at its disposal.

Evangelical Educational Society.—The annual meeting of this society was held in the Church of the Ascension, in this city, recently. With few exceptions the officers of the past year were reëlected for the ensuing year. The Bishops of West Virginia and Minnesota were added to the list of vice-presidents. Several questions relating to the greater efficiency of the society and its relations to the ritualistic and rationalistic controversies were fully discussed. Addresses were made and papers read by the Rev. Messrs. R. A. Edwards, W. P. Orrick, Isaac Gibson, Frederick Courtney, and L. M. Dorman.

Resolutions were adopted that the society be authorized to receive and expend money for the benefit of any one studying for the ministry in schools, colleges, theological seminaries, or otherwise, and of those ordained to the diaconate, but who have not completed their courses of study; expressing sympathy with the Church's work among the colored people of Virginia, and especially with the effort to supply them with an educated ministry; that ten prize scholarships of $100 each should be founded in Kenyon College, Ohio, and three of $50 each, one for each class, in each of the Episcopal theological schools of Cambridge, Philadelphia, Alexandria, and Gambier, to be awarded at the close of the year by the respective faculties. The $100 prizes are to be given for excellence of scholarship; the $50 prizes for industry and success in the pursuit of the studies of the respective classes.

The report of the secretary showed that the receipts for the past year were $20,201.05, and expenditures $15,963.52. The permanent fund amounts to $19,000 cash, and to this must be added the Wetherell estate, valued at $40,000; the Valentine estate, $10,000; and the Meyers bequest, $5,000. The bequests during the year were from Francis Moran, of Morrisania, $2,500; Uriah Harkin, of Philadelphia, $1,900; and $900 from "Anonymous," in Washington, for the Bishop Potter memorial. The report further stated that the society educated, at various seminaries, fifty students during the year, of whom fifteen had been ordained.

SING SING—*St. Paul's Church.*—The *Hudson River Chronicle*, published at Sing Sing, prints in its issue of October 23d an interesting sermon on "Church Finance," delivered by the Rev. Dr. James I. Helm, rector of St. Paul's church.

KINGSTON—*St. John's Church.*—On Friday, October 25th, this church was visited by the Bishop of Springfield, acting for the Bishop of New York. An interesting extemporaneous sermon, on the text, "Now, concerning spiritual gifts, brethren, I would not have you ignorant" (I. Cor. xii. 1), was delivered by the bishop, after which eight persons were presented for confirmation by the rector, the Rev. C. W. Camp. The bishop affectionately addressed the candidates, warning them of the dangers they would meet, and assuring them of their spiritual ability to win the victory, if they would live in the line of duty.

Owing to the fact that that part of Kingston where the newspaper is printed from which we took the recent item concerning St. John's church is called Rondout, we located St. John's parish in Rondout a few weeks ago. It was St. John's church, Kingston, that received the present of a brass altar service. The name of the parish in Rondout is "the Church of the Holy Spirit."

LONG ISLAND.

BROOKLYN—*St. Ann's Church.*—The new arrangement by which this church becomes free went into operation Sunday morning, November 3d. A very large congregation was present, and the rector, the Rev. Dr. N. H. Schenck, delivered a sermon appropriate to the occasion, from Gal. iv. 26: "But Jerusalem which is above is free, which is the mother of us all."

St. Luke's Church.—An excellent undertaking has been brought into successful operation during the past year. The little girls of poor families in the parish and neighborhood are gathered weekly into a suitable room, provided for the purpose, and there instructed in sewing. Many of them have become quite proficient in plain and ornamental needle-work. About one hundred have united with the school. The rector's daughter very quietly organized this charity, in which she is assisted by six other persons.

Holy Trinity Chapel.—On Thursday evening, November 7th, the lecture-room of this chapel was filled by an audience assembled to listen to a concert given for the benefit of the poor of the parish. A long and varied programme was effectively rendered by men and women who had volunteered for the service. Master Victor B. Wiener executed on the piano-forte several difficult pieces of music, eliciting warm applause by his strong touch, and the feeling and expression with which he played.

JAMAICA—*Grace Church.*—About 11 o'clock on a recent night, the citizens of Jamaica were startled by the ringing of the bell of this church, and supposed that a fire had broken out. Upon going to the church, however, it was found that thieves had attempted to enter the church by one of the windows. The effort to raise the window had set in operation a burglar alarm, which rang the church bell. The burglars were forced to flee without having gained entrance into the church. The church was robbed four years ago, and the thieves were arrested and imprisoned. As they entered by the same window attacked this time, it is thought that the present attempt may be the work of the same thieves.

MEETING OF THE CLERICUS.—The next meeting of the Clericus is appointed to take place in the lecture-room of St. George's church, Hempstead, on Monday, November 18th, at 11 o'clock A. M.

ALBANY.

TROY—*Ordination.*—On Saturday, November 9th, the Bishop of Springfield, acting for the bishop of the diocese, advanced to the priesthood the Rev. James B. Wasson, in St. Luke's church. Several of the clergy were present and assisted in the service, and a large congregation was assembled. The sermon was delivered by the Rev. Dr. Francis Harison, and the candidate was presented by the Rev. Dr. William Payne, president of the Standing Committee. The women of the parish prepared a bountiful collation for the clergymen and other guests in the school-room adjoining the church, and the bishop expressed himself as deeply indebted to his brethren of the clergy and to the rector and congregation of St. Luke's church for the gratification which their zeal and earnestness afforded him.

CONVOCATION OF OGDENSBURG.—This convocation met in Christ church, Rouse's Point, and St. John's church, Champlain, on Wednesday and Thursday, November 6th and 7th, the archdeacon, twelve other clergymen, and five lay delegates being present.

On Wednesday morning, after Morning Prayer, the Holy Communion was celebrated, the Rev. W. H. Phillips delivering the sermon, on "The Duty of Giving."

At the business session on Wednesday afternoon it was resolved to raise $200 in the convocation as an addition to the stipend of the Rev. W. H. Cook, of Ticonderoga. The Rev. W. R. Woodbridge was elected clerical member, and Mr. L. C. Harrison lay member, of the board of missions. An essay on the offertory was read by the Rev. T. G. Clemson.

On Wednesday evening, after Evening Prayer, addresses were made on "The Great Commission," by the Rev. Messrs. J. B. Pitman, W. M. Cook, and W. H. Phillips. A reception was held at the rectory after the service.

On Thursday morning there was an early celebration of the Holy Communion, and at 10:30 o'clock another business meeting was held. After the transaction of routine business an essay was read by the Rev. W. H. Cook, on "Faith," and was followed by an animated discussion.

After dinner, at the rectory, the members of the convocation visited Fort Montgomery by invitation of Captain White, commandant of the fort, and a lay delegate to the convocation.

At 6:45 P. M. a special train carried the members of the convocation, and others who desired to go, to Champlain, where a missionary meeting was held, with addresses on "The Means by which we are to Reach the Masses," viz., (1) "Preaching," by the Rev. Irving McElroy; (2) "Worship," by the Rev. C. A. Bragdon; (3) "Pastoral Intercourse," by the Rev. W. R. Woodbridge.

An adjourned meeting was held at the rectory after this service, when several questions were

iscussed. The scheme of the Rev. J. D. Morison, with reference to the encouragement of missions toward an independent existence, was adopted, and recommended for adoption to the Board of missions.

The Rev. Irving McElroy was elected preacher at the next meeting of convocation, and the Rev. R. L. Nisbett, alternate.

The next meeting was appointed to be held at Brushton in February, the Rev. W. H. Phillips being appointed essayist.

CENTRAL NEW YORK.

CONVOCATION OF THE FOURTH DISTRICT.—This district takes in the counties of Oswego, Madison, Cortland, and Onondaga. The annual meeting took place in St. John's church, Marcellus, on Wednesday, November 6th. There were present, besides the bishop, about twenty of the clergy and several lay deputies. At the business meeting, in the afternoon, an essay was read by the Rev. Dr. G. W. Porter on "The Working of the Christian Parish," and general discussion followed.

The usual missionary meeting took place in the evening, and Jordan was selected as the place of meeting in May next.

WESTERN NEW YORK.

SALAMANCA.—*St. Mary's Church.*—The town of Salamanca, situated on the Alleghany River, and also on the Indian Reservation chiefly, is in the southern part of the county of Cattaraugus. It was formerly called Bucktooth, and received its Spanish name about the time the Atlantic and Great Western Railway was completed, being the point of junction between this road and what is commonly known as the New York and Erie Railroad. Not long after the completion of the first-mentioned road, missionary work was begun at this point of junction, where business was rapidly concentrating, and by the energetic efforts chiefly of an active business man in this place a small church was built, regular services were established, and, as the church was the only place of worship in the town, the chief part of the population took an interest in sustaining its services.

But after a few years of fluctuating prosperity for the church in Salamanca, the point of junction of the two roads before mentioned was removed a mile and a half further east, and the business affairs of the place were, thereby, so completely disturbed that from this time forth the services of the Church—save now and then a spasmodic effort to revive them—were abandoned. In the meantime, however, business was concentrated at the new town of Salamanca, and several of the Churchmen of the old town became residents and engaged in business there. Though some efforts were made several years since to establish again the services of the Church and build a church edifice—the church at the old town having been sold for one fourth of its original cost to the Methodists, though it had been consecrated—the projects all failed. But while matters pertaining to the Church at (new) Salamanca were in absolute suspense, other Christian bodies were not indifferent or idle, and both Methodists and Baptists established themselves in the field and erected their places of worship respectively.

Some three years ago a clergyman residing forty miles away volunteered to do missionary work at this point, holding one service in the evening once in two weeks in the Methodist house of worship. After many discouragements—arising chiefly from the difficulty of awakening a sufficient interest among Churchmen in the matter, but partly from the limited means and straitened circumstances of those interested—it was at length resolved to build a church, and the corner-stone of the new edifice was laid by the bishop of the diocese a little more than one year ago. There has been erected upon the foundations thus laid, and so far completed as to be occupied for Divine service, a church which, for beauty, cheapness, and economy, is believed to surpass anything of the kind known in this diocese.

The design of the building is a modification of Upjohn's plan for rural churches, and though its construction and finish are simple and plain, yet it is regarded by those who have seen it as a gem. It consists of nave and chancel, with suitable robing-room attached to the latter, the nave being fifty-six by twenty-four feet, and the chancel sixteen by seventeen feet, with open roof sustained by crossbeams and knees in the usual way. The wood-work in the interior is of pine stained a dark brown, the walls are sand-finished and frescoed, the panels in the roof being a light blue, and the side walls of a light gray, tinged with pink. The windows are all of stained glass, made by W. H. Myers, of Buffalo, and are all embellished with proper emblems. The church has a single aisle in the centre, six feet in width.

The parish has exhausted its means and is still unprovided with some things which are a necessity, if things are provided according to the apostolic rule, "decently and in order." The church needs two additional pieces of chancel furniture, a chancel carpet, and an organ, that congregational singing may be established, and a small bell for the turret, which stands on the left of the nave near the first gable. How these means are to be provided is a problem yet to be solved. The Rev P. P. Kidder is in charge of the parish.

PENNSYLVANIA.

PHILADELPHIA—*Church of the Beloved Disciple.*—The Rev. J. Pleasonton Du Hamel, rector of this church, located on Columbia avenue, east of Twenty-first street, has issued a circular letter urging Church people in the north-western part of this city to join his new parish and assist in building it up. He assures all such persons of a cordial welcome to the church. The pew rents have been placed at a low rate, and those who prefer to do so may contribute to the support of the church by the envelope plan through the weekly offertory. The parish is free from mortgage and floating debt, and has to meet only contingent expenses and ground rent.

Liberal Bequests.—The will of the late Eliza Hutchinson bequeathed $100 to the Church Home for Children. The will of the late Joseph Singerly contains bequests to the Pennsylvania and Episcopal Hospitals, on the following conditions: Mr. Singerly was the residuary legatee and trustee of Lewis Scout, and converting the estate of $5,225 into cash, invested it for the equal benefit of the widow and son of that gentleman. Mr. Singerly, in his will, directs that it shall be kept invested for Mrs. Scout and her son during their lives, and adds from his own estate an annuity to the widow. At their decease, instead of accepting Mr. Scout's legacy to himself, he directs that it shall be divided into equal parts between the hospitals above named as the bequest, not of himself, but of the late Lewis Scout.

St. Jude's Church.—The new parish day-school of this church, though only founded in September last, promises great success. It has already thirty scholars on its roll, with others in expectation. Its terms are very moderate; the design being to furnish Church people, and others who may desire to avail themselves of them, with all the advantages of a private school at reasonable rates.

APPOINTMENTS BY THE BISHOP.—The bishop of the diocese has appointed visitations of the church of the Holy Comforter, West Philadelphia, on the morning of Sunday, November 24th; and of St. Stephen's church, Bridesburg, on the evening of the same day.

EDDINGTON—*Christ Church.*—This church, belonging to the parish of All Saints' church, Tarerdale, Philadelphia, has lately undergone very great improvements. A handsome chancel window has been added, and the side windows have been fitted with stained glass, the work of Mr. Magee, of Philadelphia. The walls have been colored and ornamented with much taste and skill by Mr. De Victor.

HOLMESBURG—*Emmanuel Church.*—This church (the Rev. Dr. D. C. Millett, rector) has been closed for some weeks for the purpose of decorating the interior. Under the supervision of Mr. Hewitt, architect, the church has been completely renovated. The chancel has been enlarged and paved with tiles in beautiful designs. The ceiling is of a deep blue, interspersed with stars. Over the east window is the sentence, "Holy, Holy, Holy, Lord God Almighty," in gold letters. Other designs in gilt and color light up the chancel, the groundwork of which is a deep maroon. The body of the church is also beautifully painted in color, and the effect as a whole is very harmonious and pleasing. The gas fixtures consist of a corona in the chancel, and two chandeliers in the nave. These are of burnished brass, decorated with blue and vermilion.

The church is also newly carpeted, and the result of the improvements is most satisfactory to those who, in these times of financial depression, have yet made most generous efforts to beautify their spiritual home.

It is proposed to erect a commodious building in the spring for parish purposes.

CENTRAL PENNSYLVANIA.

NORTH-EASTERN CONVOCATION.—The 137th session of this convocation was held in St. Paul's church, Troy, on October 14th, and adjourned on the evening of the 16th. There were present the bishop of the diocese, who was gladly welcomed to the convocation, seven clerical members, two lay delegates, and two visiting clergymen—the Rev. Dr. McKnight and the Rev. Mr. Hoskins, of Elmira, N. Y.

The stated topics of discussion were: "What should be the Relation of the Church to the Temperance Movements of the Day?" and, "Is the New English Lectionary Any Better than the Old Lectionary in our Prayer Book?"

Owing to the failure of the appointed essayists on the second topic no discussion took place, but a paper was read on the question of the revision of the Table of Lessons, from the pen of the Rev. W. A. Johnson, recently published in the *Church Journal.*

Interesting papers on the first topic were read by the Rev. Messrs. Howard, Jones and Miller, and were followed by a discussion in which the bishop and nearly all the clergy took part.

At the various services sermons were delivered by the bishop and the Rev. Messrs. Jones and Baker.

The missionary meeting which closed the session was well attended, addresses being made by the Rev. Messrs. Cameron, Baker, and Beers.

MARYLAND.

PETERSVILLE—*St. Mark's Church.*—Convocational services were held in this church, in the Convocation of Cumberland (the Rev. Dr. Joseph Trapnell, rector), on Wednesday and Thursday, October 30th and 31st, by the dean of convocation (the Rev. Dr. Stephenson) and several other clergymen.

On Wednesday morning the sermon was delivered by the Rev. Henry Edwards, from St. Matt. xii. 30: "He that is not with me is against me," etc. The Rev. Dr. Trapnell followed with an address. In the evening the Rev. H. Thomas preached from Phil. iii. 14: "But this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The Rev. Mr. Edwards then made an address.

On Thursday morning the dean preached from St. Matt. ix. 6: "But that ye may know that the Son of Man hath power on earth to forgive sins (then said He to the sick of the palsy), Arise, take up thy bed, and go unto thine own house." The Rev. Henry Thomas followed with an address. At night the services concluded with a sermon by the Rev. Mr. Edwards on "Verily, I say unto you, they have their reward," the Rev. Drs. Stephenson and Trapnell making addresses. The congregations were large at all the services.

BALTIMORE—*Church of the Ascension.*—All Saints' church is now a mission of this parish (the Rev. Dr. Campbell Fair, rector), under the charge of the Rev. F. F. Reese, one of the assistants of the parish. The Sunday-school of the church of the Ascension celebrated the second anniversary of the occupation of the chapel on Sunday, November 3d. The school now numbers nearly 500 officers, teachers, and scholars.

African Special Aid Association.—This association, organized to assist Bishop Penick, in addition to the aid he receives from the Foreign Committee of the Church, is doing faithful work

in this city. A large meeting was held in the chapel of Ascension church on Tuesday, November 5th, under its auspices, and addresses were delivered by the Rev. Messrs. J. Y. Gholson and Peregrine Wroth.

VIRGINIA.

STANDING COMMITTEE.—At a meeting of the Standing Committee, held on Monday, November 4th, Mr. Duncan McCulloh was recommended to the bishop as a candidate for Holy Orders.

PIEDMONT CONVOCATION.—At the last session of this convocation, held in Zion church, Fairfax Court-house, on Thursday, October 24th, it was unanimously resolved that, in the opinion of the members of this convocation, the proposition made at the last diocesan council, to give the convocations of the diocese canonical existence, is wholly inexpedient, and that the present voluntary system is in every way the best.

PETERSBURG—*St. Stephen's School.*—The day-school in connection with St. Stephen's (colored) Episcopal church, Petersburg, under the care of the Rev. Giles B. Cooke, is now so full that a room outside has to be rented for some of the classes. Nearly 200 scholars are now in daily attendance. Another wing must be added to that part of the church in which the school is kept, with desks and other furniture. We ask, therefore, the friends of the colored people in the South to give us $350 for the immediate erection of this important addition. The colored people are beginning to see that the Episcopal Church is their best friend.

CHURCHILL J. GIBSON, Chairman,
WILLIAM L. ZIMMER, Grace church,
JAMES S. GILLIAM, St. Paul's church,
R. O. EGERTON, St. John's church,
Standing Committeee of the Diocese on Colored Congregations.

NORTH CAROLINA.

THE FIRST CONVENTION OF THE CHURCH IN NORTH CAROLINA.—A correspondent writes, from Chapel Hill, under the signature of "J. B. C., Jr.," as follows:

"Below I send you a copy of the minutes of the first convention of the Church ever held in the State of North Carolina. Mention is made of this convention by Bishop White in his Memoirs of the Church in the United States; but I was not aware that any record of its proceedings had been preserved until I came across the account which I send you. It is extracted from an old paper in the possession of the Hon. Kemp P. Battle, president of the University of North Carolina, called the *North Carolina Chronicle, or Fayetteville Gazette*, published in Fayetteville in November, 1790. If I am right in thinking that the proceedings of this convention have not been preserved except in this old paper, you may feel willing to give space in your columns to preserve this historical document. I may mention that the John Norwood whose name appears as secretary of the convention was a lay reader, in what is now Franklin county, before the Revolution, and read the services of the Church in an old church called Portridge church, which was situated a mile or two from the present town of Louisburg. He was the father of the late Judge Wm. Norwood, of Hillsboro', and grandfather of the Rev. Wm. Norwood, of Richmond, Va."

Following is the account of the convention referred to:

"At a meeting of the Episcopal clergy and laity of the State of North Carolina, held at Tarborough, on the twelfth day of November, 1790:

"The Rev. Dr. Micklejohn was unanimously chosen president

"*Resolved*, That the clergy and laity present do form themselves into a Committee of the Whole, for the purpose of preparing business necessary to be proceeded on by the convention to-morrow. Adjourned until to-morrow morning at 9 o'clock.

"Saturday, Nov. 13, 1790.—The convention met according to adjournment.

"The committee appointed yesterday for the purpose of preparing business for the convention, reported the following resolutions, which were agreed to:

"*Resolved*, That the Reverend Doctor Micklejohn, the Rev. Charles Pettigrew, the Rev. James L. Wilson, of the Clergy, and John Leigh, William McKenzie, and Joseph Leech Esquires, of the Laity, be, and are hereby appointed deputies to represent the Clergy and Laity of this State in the next General Episcopal Convention, to be held at New York in September, 1792. *Provided*, That if any of the lay deputies should fail to attend the said convention, the said clerical deputies shall have power to nominate and appoint others in their stead.

"*Resolved*, That the Reverend Doctors Micklejohn, and Cutting, the Reverend Messrs. Blount, Pettigrew, McDougal, and Wilson of the Clergy, and Jonathan Kitterell, of Granville; James Mills, of Warren; Henry Hill, of Franklin; William McKenzie, of Martin, Esquires; Doctors Leigh, of Tarborough, and Dickinson, of Edenton, and Colonels Long, of Halifax, and Leech of Newbern, of the Laity, be appointed a Standing Committee of the Episcopal Church in this State. Any two of the Clergy, with two of the laity, aforesaid, may receive applications from, and give recommendations to, all candidates for Holy Orders, which recommendation shall be a sufficient voucher to said candidate to obtain the signatures of a majority of the whole committee, agreeably to the Sixth Canon agreed to and ratified in General Convention held in Philadelphia on the 16th of October, 1790.

"*Resolved*, That there be an annual meeting of the Episcopal Clergy and Laity of North Carolina, under the name of the State Convention of the Episcopal Clergy and Laity.

"*Resolved*, That in all General and State Conventions, the Laity have a right to representation of their own order, and, until some future regulations take place, it is recommended to the laity to choose one for every county and one for every district town in this State.

"*Resolved*, That the Episcopal Convention of this State do appoint the stated time and place of their meeting, and direct the same to be advertised.

"*Resolved*, That in cases of emergency, during the recess of the Convention, a majority of the State Committee be empowered to call the State convention. That in all such, not less than three months' notice shall be given in the public papers of this State, or advertised at the Court-house in each county.

"*Resolved*, That the Laity hold their election for representatives to the next State Convention at the Court-house in each county, on the first Saturday in September next.

"Convention adjourned to meet again at Tarborough on the fourth Wednesday in October next. "JOHN NORWOOD, Sec. C.

"*Tarborough, November 13th*, 1790."

The convention met in October, 1791, according to the above appointment, and adjourned to meet at the same place in May, 1792, at which last meeting the Rev. Charles Pettigrew was chosen bishop, but he died before he could receive consecration. It is possible that some one in the State may have another old paper with an account of the proceedings of these last two meetings. If so, it is to be hoped that they will also make them public.

FLORIDA.

KEY WEST—*Death of the Rev. Dr. Steele.*—The following extract from a private letter shows how another good man has fallen at his post:

"I write you to-day with a heavy, sorrowing heart. Death has entered our fold and taken away our good shepherd, leaving us a frightened, scattered flock. God in His wisdom has done it. May He give us grace to bear it, and to understand why we are thus bereaved. Dr. Steele was taken ill with yellow fever the night of the 10th, and Sunday the 13th, at 6 A. M., he passed away. Dr. Perry and Dr. Otto were with him all the time; but the fever never abated an instant. He was conscious until the evening of the 12th. His last act was to receive the Holy Communion at the hands of our deacon (of the Cuban mission), the elements having been consecrated by Dr. Steele himself the week before he was taken sick. He was laid beside Mrs. Steele, who has been dead nearly nine months."

The Rev. Dr. Steele had been rector of St. Paul's church, Key West, just four years.

TENNESSEE.

MIDDLE CONVOCATION.—This convocation met in Grace church, Spring Hill, on Thursday, October 24th, the bishop and several others of the clergy being present. Services were held both morning and evening. The bishop delivered an interesting sermon in memory of the late Rev. C. C. Parsons.

On the Sunday following the bishop visited the church and confirmed three persons.

Regular services are held in this church, with lay-reading. The church is entirely paid for, and an effort is making to obtain a rector.

KENTUCKY.

LOUISVILLE—*Christ Church.*—The festival of All Saints was observed in this church in a most satisfactory manner. The floral decorations and music were all that the most fastidious taste could demand; several of the city clergy took part in the services; the large church was crowded with devout worshippers, several hundred persons partaking of the Holy Communion. The Rev. Dr. Craik delivered an appropriate sermon, in which special mention was made of Mr. H. C. Peters, the accomplished organist of Christ church, who lately died.

OHIO.

STEUBENVILLE—*St. Paul's Church.*—A contract has been made for the erection of a new church building, to be constructed in the place of the present church. The cost, exclusive of windows, lighting and heating apparatus, and furniture will be $15 637. The present church will be taken down early in the coming spring.

The new church will be constructed with stone, and will be about 86 by 45 feet, with apsidal chancel, 24 feet by 23 The spire will be 120 feet high, to the top of the cross, and the church will seat about 500 people. The architect is Mr. George W. Hewitt, of Philadelphia.

INDIANA.

BISHOP'S APPOINTMENTS.

NOVEMBER.

17, Sunday, La Fayette, Grace, A. M.; St. John's, evening
21, Thursday, Michigan City, evening.
22, Friday, La Porte, evening.
24, Sunday, North Liberty, A. M.—Holy Communion.
24, Sunday, South Bend, evening.
27, Wednesday, Nashotah, meeting of trustees.

DECEMBER.

1, Sunday, La Grange, A. M.—Holy Communion; Lima, evening.
3, Tuesday, Garrett, evening.
5, Thursday, Bristol, evening.
6 Friday, Mishawaka, evening.
8, Sunday, Goshen, A. M.—Holy Communion; Elkhart, evening.

MISSOURI.

RECEPTION OF THE BISHOP.—Immediately after the bishop's return to the diocese from England, on the morning of All Saints' day, he was present in the chapel of St. Luke's Hospital, St. Louis, when very many of his people joined him in the celebration of the Holy Communion, and in thanks for his safe return to the diocese. On the evening of Monday, November 4th, a reception was given him at the house of Mr. E. C. Simmons, when hundreds of the Church people gathered to pay their respects, and to express their pleasure in the bishop's return. A beautiful banner had been prepared and hung across the hall. For hours the bishop was engaged with the constant throng of comers, a generous collation was spread in the dining-room, and all pronounced the evening to be one of rare pleasure.

CLERICAL INTELLIGENCE.—The Rev. A. T. Sharpe has been transferred to the Diocese of Illinois, the Rev. J. P. Fugett to the Diocese of Pennsylvania, and the Rev. T. M. Mitchell to the Diocese of Kentucky. The Rev. F. R. Holeman has been received from the Diocese of Florida, and has duty in Kansas City and Independence. The Rev. Mr. Valliant has removed into the diocese from Tennessee, and has gone to Weston; and the Rev. J. G. Laurance, who has been spending a year in England, has returned to Missouri, and is on duty in St. Louis.

MICHIGAN.

SEMI-ANNUAL MISSIONARY MEETING.—The twenty-fourth semi-annual missionary meeting

of the diocese is appointed to be held in St. Peter's church, Hillsdale, on Tuesday, Wednesday, and Thursday, November 19th, 20th, and 21st. The Bishop of Western Michigan will preside, and preach a sermon *ad clerum* on Wednesday morning, at which service the Holy Communion will be celebrated. Papers and discussions upon subjects of living interest in the Church are the appointed order for other sessions, day and evening. The meeting promises to be one of unusual profit to those who can attend.

DETROIT — *Grace Church.* — The Rev. Dr. Stocking, rector, has introduced a system of weekly pledges for the payment of the interest on the church debt, and hopes to secure at least $1,000 a year in this way.

Emmanuel Church.—This church is to be enlarged to double its present capacity by the addition of transepts and a chancel. The guild is arranging for the purchase of a pipe organ for the church.

MAINE.

BOARD OF MISSIONS.—The November meeting of the board of missions was held in St. Mark's chapel, Waterville, on Tuesday and Wednesday, November 5th and 6th. The opening service was held on Tuesday evening, at 7:30 o'clock, the bishop and other clergymen being present. The sermon was delivered by the bishop, from the text, "Increase our faith." The musical portions of the service were very well rendered, and the chapel was tastefully decorated with flowers and evergreens.

On Wednesday morning, after the celebration of the Holy Communion by the bishop, assisted by the Rev. Messrs. Leffingwell and Small, the board held its business session in a neighboring house, with nine clerical and three lay members present. Encouraging reports were given by several of the missionaries and rectors. The Rev. Mr. Washburn, of Lewiston, reported thirty persons confirmed the week previous in his parish.

By the kindness of one of the students from Colby University the bishop and clergy were escorted over the buildings and grounds of the college.

On Wednesday evening, after a special service, practical and stirring addresses were made by the Rev. Messrs. Washburn and Nichols, followed by one of the bishop's most happy speeches. A reception was then given to the visiting members of the board, which was very much enjoyed by all who participated in it, and was a pleasant ending to the meeting of the board.

NEW YORK.

NEW YORK—*St Timothy's Church.*—The efforts of the ladies of St. Timothy's church to save its property commends itself to the sympathy and generous coöperation of the Church in this city.

The public sale of useful and fancy articles for this purpose will take place at the 71st Regiment Armory, junction of Broadway and Sixth avenue, on Thursday, Friday, and Saturday evenings—and Friday and Saturday afternoons, from 2 to 4 o'clock—the 21st, 22d, and 23d of November.

CENTRAL PENNSYLVANIA.

LANCASTER—*Illness of the Rev. Mr. Knight.*—The Rev. Cyrus F. Knight, rector of St. James's church, has been seriously ill from the bite of a cat. On one night last week Mr. Knight heard a cat crying in his room, and arose from his bed to eject it, when the animal bit his hand. The hand became very much swollen and produced great suffering, and at one time the attending physician thought Mr. Knight's life in danger. At last accounts, however, he was better, and believed to be out of danger.

IOWA.

RED OAK.—This flourishing town, containing a population of between three and four thousand, is beautifully situated in the valley of the Nishnabotna River, on the line of the Chicago, Burlington, and Quincy Railroad; and lies partly in the plain and partly on the surrounding hills. The view from the high ground is extensive and very beautiful; the distant landscape showing on its broad expanse fertile farms and numerous groves, while immediately below lies the town, beyond which the eye follows the windings of the stream, where it pursues its course southward through the valley.

The town itself, not more than twelve or thirteen years old, is unusually well built for so recent a place, many of the stores being substantially and handsomely built of brick, while the residences of well-to-do citizens, which crown the heights, or lie on the slopes of the hills, would do credit to any Eastern city. The large and imposing public school building, of brick, occupies a commanding site upon the side of one of the hills. The material prosperity of the place is mainly accounted for by the fact that the soil throughout this whole region is marvellously fertile. Several English families of great respectability and ample means have shown their appreciation of the locality by settling in the neighborhood, and everything indicates a prosperous future. Council Bluffs lies about fifty miles to the westward, and a branch of the Council Bluffs and Quincy road runs in a southwesterly direction to Hamburg.

The services of the Church have been held at intervals in this place for several years, but with little apparent result, as it was seldom possible that a Sunday could be given them. Quite recently, however, the Rev. J. E. Ryan, late of Waterloo, in this diocese, has come to reside with the handful of Church people, and has broken ground with good prospect of success. He has already discovered as many as twenty communicants, whose number will, beyond doubt, soon be considerably increased by the active efforts of the well tried and successful missionary. Two eligible and centrally situated lots have been already secured; and the contract has been let for a handsome frame church, which will cost more than $1,300. The people manifest a great deal of interest; and there is a prospect of a good confirmation class for presentation to the bishop at his next visitation.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

On Tuesday, November 5th, 1878, at St. Matthias's church, Jersey City, by the Rev. D. H. Macurdy, STUART HIBBLER, of Philadelphia, Pa., to ELIZABETH G. FRENCH, formerly of Jersey city. No cards.

In the Cathedral of Our Merciful Saviour Faribault, Minnesota, on Wednesday, October 23d, by the Rev. J. Steinfort Kidney, D.D., Professor of Systematic Divinity in the Seabury Theological Seminary, MARIE EDNA, second daughter of the officiating clergyman, to the Rev. CHARLES A. POOLE, M.A., rector of St. Andrew's church, New Berlin, Central New York. No Cards.

DIED.

At Richmond, Ind., on Nov. 5th, ISABELLA MARY, aged 20, second daughter of the Rev. Dr. Wakefield, rector of St. Paul's church, Richmond, Ind.

Entered into rest, on the morning of October 28th, at the rectory of Christ church, Bridgeport, Penn., CLARK M. MARPLE, second son of the Rev. A. A. Marple and Harriet N. Marple.

In Philadelphia, suddenly, on the morning of Sunday, Nov. 3d, 1878, JAMES MAGEE, in the 76th year of his age.

Entered into rest, Nov. 8th, CAROLINE A., wife of the Rev. Andrew Croswell, of Cambridge, Mass., aged 52 years.

Entered into rest at Starke, Fla., November 2d, 1878, Dr C W. HORSEY, of Fernandina, Fla., in the 34th year of his age.

IN MEMORIAM.

"So He giveth His beloved sleep."—Ps. CXXVII. 2.

Entered into rest, October 25th, HANNAH WELD, wife of Jonathan French, and daughter of the late John Davis Williams, of Boston

"Weep not that her toils are over,
Weep not that her race is run;
God grant we may rest as calmly
When our work, like hers, is done!
Till then we would yield with gladness
Our treasures to Him to keep,
And rejoice in the sweet assurance,
He giveth His loved ones sleep."

OBITUARY.

Entered into rest on the morning of November 2d, at Macon, Ga., after an illness of several weeks, Mrs. SARAH G. TINSLEY, widow of Wm. B. Tinsley

"And at midnight" the cry came which called from her life on earth this true servant of God. As faithful wife, as gentle, loving, patient, true-hearted mother, as kind and courteous friend, as humble, earnest Christian, she has walked among us many years; without ostentation her religion was part of her daily life; ever charitable and gentle in her estimate of the frailty of others, purity, simplicy, and sincerity marked her conversation, and constant forgetfulness of self her actions. "Her children rise up and call her blessed." And well they may, for her life was one long act of tenderness and mother love; wise and faithful and gentle, she was friend as well as mother, and the home which she made glad with her presence is empty indeed since her going.

Her place in the Church, which she loved with such true devotion, shall know her no more; the Master has called her to "come up higher," and as we bow our hearts in submission to His will and our tears fall fast for our own great, *great* loss, we still can rejoice, for we know that she has "entered into that rest which remaineth for the people of God." A.

OBITUARY.

FRANCIS HILLIARD.

Judge Hilliard, who died in Worcester, Mass., October 9th, at the age of 72, was widely known in the legal profession as the author of a number of valuable treatises in various departments of the law. He was known to the clergy and laity of the Diocese of Massachusetts as an earnest, thoughtful, and trusted adviser, having been for many years a member of the Diocesan Convention, at one time on the Standing Committee, and in 1859 a deputy to the General Convention. Until incapacitated, to a great extent, for social intercourse by a constantly increasing deafness, he was known by an admiring circle of friends as a conversationalist of rare humor, chivalric courtesy, remarkable delicacy and refinement of taste, and great knowledge and appreciation of literature. To his family the precious recollection of what he was to them in his days of comparative health is solemnized by the remembrance of his patience under long continued physical suffering. All of his five children, including two clergymen of the Church, were permitted to be with their mother at his burial, when his rector, the Rev Dr. Huntington, paid a touching and appreciative tribute to his character as a Christian and a Churchman without stain and without reproach.

OBITUARY.

At New York city, September 27th, 1878, THOMAS J. HALL, aged 46.

At a meeting of the vestry of the Church of the Holy Apostles, New York city, held November 5th, 1878, the following preamble and resolutions were unanimously adopted:

WHEREAS, In the ordering of an all wise Providence, we have been called upon to mourn the sudden death of our esteemed friend and brother, THOMAS J. HALL, a member of this vestry; therefore,

Resolved, That we hereby declare our deep sense of the loss which, in his decease, this parish has sustained, and do put on record our high appreciation of his work. He was proverbial for integrity and uprightness of character, for kindness of heart, for cheerfulness of disposition, and courtesy of manner. He was a true gentleman in all the relations and circumstances of life, an earnest communicant, and a regular attendant upon the services of the Church.

Resolved, That we express our heartfelt sympathy with the family of our departed friend and fellow-laborer, assuring them we will both, as a parish and individuals, cherish his memory with the greatest respect and affection.

Resolved, That a copy of this preamble and resolutions, duly attested by the rector and clerk of this vestry, be sent to the family of the deceased, and also be published in THE CHURCHMAN.

[Attest] BRADY E. BACKUS Rector.
D. B. WHITLOCK, Clerk.

NOTICE.

A fair in aid of the special fund for the present relief of St. Timothy's church will be held by the ladies of the parish at the 71st Regiment Armory, at the junction of Broadway and Sixth avenue, between 35th and 36th streets, Thursday, Friday, and Saturday evenings, November 21st, 22d, and 23d. Open Friday and Saturday from 2 to 4 o'clock P. M.

SOMETHING WANTED WHICH MONEY CANNOT BUY.—The friends of the sick are informed of a very pressing need of old linen for lint at St Luke's Hospital, corner of Fifth avenue and Fifty-fourth street, New York.

OFFICIAL NOTICE.

DIOCESE OF MASSACHUSETTS.—The Standing Committee of the Diocese of Massachusetts have adopted the rule that all applications for recommendation to be received as candidates for Holy Orders, or for deacon's or priest's orders, shall lie over for one month from the date of the regular monthly meeting when they are received; and that notice of all applications be published in one of the Church papers.

The regular monthly meetings are held on the first Tuesday of every month, except August.

All communications for the Standing Committee should be addressed to the Rev. Dr. Burroughs, secretary, 8 Mt. Vernon street, Boston.

In accordance with the above rule, notice is hereby given that on the 5th of November, Frederic Palmer, late a Congregational minister applied to be recommended for deacon's orders, and James E. Wilkinson, of Lawrence applied to be recommended to be received as a candidate for Holy Orders.

HENRY BURROUGHS,
Secretary of the Standing Committee.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need $3,000 in the month of September. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y, 179 Seymour street, Hartford, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" published hereafter will appear under the full signature of the writer.

THE LATE MISS FAY.

To the Editor of THE CHURCHMAN:

There was an announcement in a recent number of your paper which possessed a sad interest for many of those Americans whose lot it has been to visit or reside in China during the last quarter of a century—that of the death of Miss Fay, at Shanghai. Having had the privilege of a long and intimate acquaintance with her, and knowing in what honor and esteem she has been held by the lay community at that place, I desire to say that they have sustained an irreparable loss. She was one of the truest and best and most efficient missionaries that ever lived, and her praise as such should be in all the churches; but her life was also a daily testimony to those about her of the beauty and happiness of self-sacrificing duty. Almost alone in the world, engrossed in the hardest of work, and living most frugally, and without many of the comforts which are generally thought indispensable in an inhospitable climate, she shed the sunshine of a genial and hearty sympathy on all about her. In the annals of missionary work, her faithful devotion to the heathen will have a lasting place; and great generals and admirals and eminent travellers have recorded their opinions of the wonderful "Boys' School" of years ago; but who is to reckon up the number of her fellow-residents whom she helped and cheered and comforted?

Her life and example were more than a thousand sermons, and in view of the obstructions which the ways and doings of some foreigners in the East are declared to offer to the success of mission work, it is no small thing to say that no one ever lived who did more than she to gain for that work their good-will and assistance.

It was altogether fitting, as it was doubtless her wish, that she should die and be buried among the people to whom she gave her life; and by none, I am sure, could she be more deeply mourned.

A. A. HAYES, Jr.

New York, November 4th, 1878.

CONDUCTING OF SUNDAY-SCHOOLS.

To the Editor of THE CHURCHMAN:

Having some twenty years' experience in Sunday-school work, we have come to these settled conclusions, viz.:

I. The best instruction book is the Prayer Book and the Church Catechism. And for teachers' text-books on the Catechism, Nicholson's, Dixon and Smith's, Bishop Hobart's No. 3, and Dr. Beaven's Help, stand foremost.

II. The devotional part. When immediately preceding or following morning or evening service, a hymn, the Creed and Versicles, Lord's Prayer, and collect ("Direct us, O Lord," etc.), and hymn or carol at the opening; and at the close a hymn or carol, and collect ("Grant, O Lord," etc., in post-communion), with benediction, will be much the best.

III. The musical part. We have found Dr. Goodrich's little Sunday-school tune-book best, of very small cost, and admirably adapted, containing no trash.

IV. The record. Let it be kept by the rector or superintendent in a little blank book. We insert the account with each pupil thus, viz., 1 mark for punctuality, 1 for good lesson, and 1 for good conduct. So the marks for each scholar will be for each Sunday thus, viz., "/," or "L," or "£." Then for presence at public catechising thus, "3."

V. Rewards. (1) Give each punctual scholar a little text card, and by careful managing, so that they get no two alike, and ask them to be committed. By using the great multitude of different kinds this can be done, and it serves to write the Scriptures in their minds. (2) At the end of each month put a dot after the marks of each pupil, and give roll of honor card to those who are perfect, *e. g.*, where public catechising is once a month the marks will be 15 or 18, according to the number of Sundays. (3) Thus at Advent of each year a basis also for Christmas rewards will be such as can be depended upon.

VI. Attendance at Church. Let all be encouraged to attend the public services of the Church, and let sponsors remember the words: "Ye shall call upon them to hear sermons."

VII. Catechising. Let the lesson from the Church Catechism be uniform for and required of every scholar, and form together with the collect, epistle, and gospel the basis of each Sunday's catechising of at least fifteen minutes' length. For public catechising, say at Evening Prayer, much labor is necessary in order to make it pleasing and instructive. We have found the above-named works, especially Bishop Nicholson's, great helps. Picture cards may be given at such times with advantage.

VIII. Offerings. Let an opportunity be given to each pupil to make an offering every Sunday, *not for the expenses of the school*, but for some missionary work. This will teach self-denial.

IX. Reading. The library full of religious fiction better be given to the flames. The London S. P. C. K. publications and a *selection* from our own Church Book Society are books fit to read. Such papers as the *Young Christian Soldier*, the *Young Churchman*, the *Infant Class*, etc., are good.

We offer the above suggestions for what they are worth. W. S. HAYWARD.

Canastota, N. Y., October, 1878.

KEBLE, ONCE MORE.

To the Editor of THE CHURCHMAN:

One or two of your American correspondents, I notice, have been disturbed of late by the opinion expressed by your English correspondent that Keble lives, principally at least, in the hearts of Churchmen both in England and America, as the author of "The Christian Year"; as to his book on "Eucharistic Adoration," in particular, that he is either quietly ignored as the author of any such book, or his admirers deliberately walk backward upon him, and throw over him, in that regard, the mantle of charity, and persist in their fond devotion to his memory. My own opinion is that your English correspondent is right. In further proof of the point I adduce the following extracts from the correspondence of J. Coleridge Patteson, Martyr and Bishop of the Melanesian Isles. They are contained in the letter to Dr. Moberly, also in other parts of Miss Charlotte Yonge's most interesting memoir of the bishop, who was an enthusiastic admirer and personal friend of Mr. Keble. (Vol. II., Fifth London edition.)

To Dr. Moberly: "It is the lawlessness of men that one deplores; the presumption of individual men striking out for themselves unauthorized ways of managing their parishes and officiating in their churches. And, if I may dare to touch on such a subject, is there not a mode of speaking and writing on the Holy Eucharist prevalent among some men now which has no parallel in the Church of England, except, it may be, among some of the non-jurors, and which does not express the Church of England's mind, which is not the language of Pearson and Jackson and Waterland and Hooker, no, nor of Bull and Andrewes and Taylor, etc. I know very little of such things—very little [such was the unconscious humility of the man, one of the lost graces]. But it is oftentimes a sad grief to me that I *cannot* [the italics are his own] accept some of the reasonings and opinions of dear Mr. Keble in his book on 'Eucharistic Adoration.' There is something about the book which may be quite right and true; but does not, to me, quite savor of the healthy, sound theology of the Church of England. The fragrance is rather that of an exotic plant."

In a letter addressed to his cousin, Miss Yonge, herself, October 5th, 1866, he writes: "Even I feel that I would fain look for one more letter from him (Keble), but we have his 'Christian Year,' and other books. Is it not wonderful that all the wisdom and love and beauty of the 'Christian Year,' to say nothing of the exquisite and matured poetry, should have been given to him so early in life? Surely such a union of extreme learning, wisdom, and scholarship, with humility and purity of heart and life, has seldom been found. Hursley will always be a hallowed spot in the memory of English Churchmen." His biographer here remarks: "In spite of this deep veneration for Mr. Keble and for his teachings, Bishop Patteson did not embrace to the full the doctrine which had been maintained in 'Eucharistic Adoration,' and which he rightly perceived to lie at the root of the whole ritualistic question." It was plainly the "Christian Year" which lived in his mind and heart in the distant isles of the ocean, as the representive of Keble, as it lives also in the minds and hearts of thousands of others in this Western world.

I close with one more extract concerning the danger of viewing theological questions that are subjects of controversy from the artificial state of civilization and thought, and of losing the simplicity that is in Christ, which pervades the Holy Scriptures:

"One thing I do think, that the being conversant only with thoughtful, educated authors, may result in a person ignoring the simpler idea of the Eucharist, which does not in the least divest it of its mysterious character, but rather recognizing the mystery, seeks no solution of it. How can I teach my fifteen Melanesian communicants the points which I suppose an advanced ritualist would regard as most essential? But I can give them the actual words of some of the ancient, really ancient liturgies, and teach them what Christ said, and St. Paul said, and the Church of England says, and bid them acquiesce in the mystery." J. BUXTON.

AN ERRONEOUS READING IN THE TE DEUM.

To the Editor of THE CHURCHMAN:

In reference to Mr. Throop's letter there is little doubt that the correct version is that of Mr. Hubbard's ancient breviary. All Latin MSS., as Blunt points out, previous to 1492, have *munerari*. The English version of the fourteenth century reads, "Make hem to be rewarded with thi seyntes in endles blisse." The Latin *in* is also an interpolation of the same date as that of the *n* for *m*. A somewhat similar mistake is to be found in the first answer in the Catechism, where the two n's signifying *nomina*—as the first means *nomen*—were changed into *m*. However, as Blunt says, "To have a lot among the saints, to be numbered with the children of God, is as happily comprehensive as to receive the great reward." In the present version of the *Te Deum*, there is also a mistranslation which is not an improvement. The word "candidatus," which refers to "the robes made white by the blood of the Lamb," is erroneously translated "noble." The early English expression is "White oost of marteres."

With respect to the remarks of Mr. Throop concerning the haze that surrounds the early history of printing, I would observe that the progress made during the last quarter of the fifteenth century and the first decade of the sixteenth, is almost incredible. Thus, to give one instance: In 1472, Anthony Koburger, who has been styled "the prince of printers," established himself in Nuremberg. He kept twenty-four presses at work, and employed

one hundred journeymen. His rules of order are interesting. There was a set hour to begin work, and no one was permitted to enter before or after that hour. He published thirteen editions of the Bible, one of them is in German, and is a magnificent specimen of typography. There is in it a curious illustration of the popular sentiment of the time. In a large woodcut the pope is represented as the chief of the fallen angels. I have a very beautiful specimen from his press, Plotina's "Lives of the Popes," ed. 1481. It was the author's own copy (he was librarian at the Vatican), and abounds with his notes and emendations, in the small but exquisite writing of that period, and written a short time previous to his death. He was imprisoned at Rome on a false charge of heresy, but it is probable that it was his outspoken sentiments that got him into trouble. Thus, in his history, he says: "The popes were now grown so extremely wicked that there was little probability of God having mercy on them; their pride, avarice, disregard of learning, hypocrisy, and vices, which would be detested even in profane persons, were become so public that one would conclude they were proud of and gloried in them." And again: "At this period (A. D. 1000) all piety and sanctity had left the popes for the emperors."

Several other editions were published within a few years; but the strong passages were cut out, and the early edition suppressed as far as possible.

At Antwerp the "Provincial Constitutions of Canterbury," from the reign of King John, were printed in two colors, in 1525. This is one of the most perfect specimens of typography of the period, and the copy in my library would compare favorably with the best work of the present day. I have not been able to find a duplicate of either of these works on this continent. Wynken de Worde published an edition in London seventy years after, and Caxton also published an edition, to which there is no date.

ALEX. DIXON, Canon, etc.

The Rectory, Guelph, Ontario.

KEENAN'S CATECHISM.

To the Editor of THE CHURCHMAN:

Several of the clergy in attendance on the Church Congress at Cincinnati were gathered at the Burnet House last Thursday afternoon, and the little circle continued the discussion of the morning topic, "The New Testament Doctrine of Absolution."

Naturally the talk ran in the direction of the Romish treatment of this and other subjects; and one of our number asked if any present had a copy of "Keenan's Catechism"—containing the now omitted question and answer on the subject of Papal Infallibility—or could suggest a place where the book might be bought? I replied that I was fortunate enough to possess one; but doubted whether any would now be permitted to remain on the market. I was then asked to send you an exact transcript of the question and answer, with the complete title and authorization of the copy of the Cathecism from which it is taken.

In accordance with my promise I forward this letter, and ask its publication.

P. G. ROBERT.

St. Louis, October 19th, 1878.

THE TITLE-PAGE.

A Doctrinal Catechism, wherein divers points of Catholic Faith and Practice assailed by modern heretics are sustained by an appeal to the Holy Scriptures, the testimony of the Ancient Fathers, and the Dictates of Reason. On the basis of Scheffmacher's Catechism, by the Rev. Stephen Keenan. Second American Edition, Revised and Corrected. "Try all things, and hold fast that which is good."—Thess. v. 21. Approved of by the Most Rev. John Hughes, D.D., Archbishop of New York. N. Y.: T. W. Strong, late Edward Dunigan & Bro., Catholic Publishing House, 599 Broadway.

On the page following are "Approbations of the Original Edinburgh Edition," by "✠ Andrew, Bishop of Ceramis, Vicar Apostolic of Eastern Scotland"; dated "Edinburgh, 10th April, 1846," and by "✠ James Kyle, V.A., N.D.S." (Northern District of Scotland); and dated "Preshome, 15th April, 1846."

The question and answer:

Q. "*Must not Catholics believe the pope in himself to be infallible?*"

A. "This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body—that is, the bishops of the Church" (pp. 305–6).

Perhaps I might add another interesting question and answer from p. 84:

Q. "*What do you understand here by the teaching body of the Church?*"

A. "I understand not the pope alone, nor the bishops alone, either severally or collectively, but the pope, with the bishops *as a body*, and not every or any body calling himself bishop, but those only who are in communion with the See of Rome."

TRUE QUOTATIONS.

To the Editor of THE CHURCHMAN:

In answer to the author of the communication "Are These True Quotations?" I would say that the first may be found in the First Liturgy of King Edward VI., where it follows the baptism. WILLIAM H. COLLINS.

St. Michael's Rectory, Brattleboro, Vt., October 17th, 1878.

To the Editor of THE CHURCHMAN:

In answer to Mr. Gardiner's question in this week's CHURCHMAN, I can assure him that both the quotations he gives are correct. The first he will find in Keeling's "Liturgia Britannica," p. 241, London, 1842; the second in Cranmer's Works, Jenkyns's edition, Vol. II., p. 194, Oxford, 1833. CAMERON MANN.

Watkins, October 17th, 1878.

NEW BOOKS.

SOUND. A Series of Simple, Entertaining, and Instructive Experiments in the Phenomena of Sound, for The Use of Students of Every Age. By Alfred Marshall Mayer, Professor of Physics in the Stevens Institute of Technology. [New York; D. Appleton & Co. 1878.] Cloth, pp. 179.

The "Experimental Science Series," which began with a volume on Light, and is here continued by one on Sound, is likely to make the study and investigation of physics a domestic and personal delight. Its aim is to describe the simpler experiments in each of the several departments of natural science, and to show how the apparatus may be made by the experimenter himself.

This little hand-book, like the one preceding, contains the means of almost unlimited entertainment and research. It supplies about one hundred and thirty different experiments, and by the time that any bright boy has gone through these he will have gained knowledge enough, and will have become desirous to try others—those not suggested in books. In this way many a youth will learn to be "his own philosopher."

We cannot imagine a more wholesome or profitable kind of household amusement than that which would be afforded by going through a volume like this, practically. Any child of average intelligence can understand the directions and descriptions here given. The wonders of nature are free to all. The treasures of art, such as paintings and statuary, are beyond the reach of most people, except as they are gathered in galleries. Few can possess them. But any family can, with scarcely any expense, enjoy the knowledge and the pleasure which come by observing and investigating the beauties of the Almighty's handiwork. Those who cannot, for example, afford to buy a piano, or even to attend a concert, may find out the laws of sound which underlie all music, and understand what the greatest composers, it may be, never dreamed of. Books like this ought to be put into the hands of the young. Parents should encourage them in a desire for what is solid and true. Very soon they will cease to seek amusement outside of home.

ILLUSTRATED HISTORY OF ANCIENT LITERATURE, ORIENTAL AND CLASSICAL. By John D. Quakenbos, M.A., M.D., Author of "Illustrated School History of the World." Accompanied with Engravings and Maps. [New York: Harper & Brothers. 1878.] 12mo, cloth, pp. 432.

The author has prepared what may be called a popular history. Its contents have been for the most part gathered out of the works of scholars and put into a form well condensed and quite readable. His book traces briefly the origin and relationship of each of the two great branches of language, namely, the Semitic and the Aryan. It gives a sketch of Hindoo, Persian, Chinese, Hebrew, and other lines of Eastern literature. It follows with more regard to details the rise and growth of Grecian poetry and prose, and also the literature of Rome. The principles of hieroglyphics are explained and illustrated. Biographies of the representative authors in each branch are woven into the narrative, and specimens of literature are occasionally furnished. Without being very profound, the volume is nevertheless very practical. It will enable pupils to get a pretty fair general knowledge of the subject, and will serve admirably for elementary study. At the same time it ranks far above the primer standard. It contains no more than the scholars in our high schools and persons of average culture ought, sooner or later, to know. It is, moreover, a well furnished work. It will, we trust, speedily find a place among adopted and useful text-books.

A CONCISE HISTORY OF MUSIC, from the Commencement of the Christian Era to the Present Time, for the Use of Students. By H. G. Bonaira Hunt, B. Mus., Christ Church, Oxford. New Edition, Revised. [New York: Charles Scribner's Sons.] Cloth, pp. 184; Price $1.00.

The author has condensed a surprising amount of information into a small compass. In the first place he presents a general review of the whole field of the history of music, noting its epochs and principal events, and tracing the biography of the leading master in each age and department. This is followed by a series of chronological tables of musicians and musical events. This enables the student to see at a glance in what particular age each composer lived, and also the relation of persons to the general course of history. Next comes an account of the growth of music as an art, the development of scales and harmony, a description of the different instruments, and a history of choral music, ecclesiastical and secular. We find also a series of questions for the examination of students, and a full index of all the names and topics contained in the volume. As a text-book the work is admirably arranged, and as a treatise it is uncommonly thorough and comprehensive.

PLAY DAYS. A Book of Stories for Children By Sarah O. Jewett, Author of "Deephaven." [Boston: Houghton, Osgood & Co.]

That Miss Jewett was once a real child herself—a child that loved and appreciated dolls as much as they deserve to be appreciated—no one that reads her little book can for one moment doubt. Best of all, she has not forgotten the fact, as some grown-up people are prone to do—may their number always be small—and it is evident enough she has quite as much enjoyed the telling as the little people will enjoy the reading of her pleasant and very natural stories. Of these, "My Friend the Housekeeper," and the "Marigold House," a continuation of the first, will prove perhaps

the most interesting to the little girls who delight in play-houses and their furnishings.

All the stories are thoroughly healthful and charming. The book has been published in the most attractive holiday form—fine cream-tinted paper, clear print, and a handsome red cover with two meditating fluffy owls for adornment.

A Story or Two from an Old Dutch Town. By Robert Lowell, Author of "The New Priest in Conception Bay," "Antony Brade," "Poems," etc. [Boston: Roberts Brothers. 1878.] Pp. 322.

Those of our readers who are familiar with "The New Priest," and with "Antony Brade," may have wondered that an author who can write so well should have written so little. Whether it be that, in his case, writing little is the condition of writing well, or whatever be the cause, of the quality of his work thus far there can be no doubt. When "The New Priest" appeared, twenty years ago, the critics were unanimous in their approval of it; and we much mistake if there be not equal unanimity in their judgment of the work before us.

Of the three stories of which it is made up—"Abram Van Zandt; or, The Man in the Picture," "Mr. Schermerhorn's Marriage and Widowhood," and "Master Vorhagen's Wife"—the first is good, and the last is better than the first; but the second is decidedly superior to them both. For matter, and manner, and perfect adaptation of the one to the other, we will match it with anything in that line that Washington Irving ever wrote.

As some of our readers—we hope not many—may need an introduction to the author, we will give them a taste of his quality in the shape of a choice bit or two of description, or sentiment, or subtle humor, such as they will be coming upon every now and then if they read the book:

"It was a gentle, still October morning. . . The little crowd were open-mouthed and wondering. The round sun, with that kindly, patient look that he wears after the great work of the year is done, was standing over."

"In the 'slack' time, between the two seasons, active-minded young people—and especially of these some *who had been young a good while*—had begun shaping out a little mystery."

"This little man they called 'Con' and 'Stawble,' and 'Stopsel' (English 'stopple'), and 'Haggy,' and 'Dorny.' The wearer of these many nicknames took on, in turns, a steady look, and a merry look, and an official look, and a hail-fellow look, as the drink *touched different corners in him.*"

"If her lips stood opening, as it were, even when still, one could only long for words that would not break the charm of the stillness."

But these gems should be seen in their setting. Let the reader, then, get the book and read it for himself, and then thank us for commending it to him.

Under the Lilacs. By Louisa M. Alcott, Author of "Little Women," "An Old-fashioned Girl," etc. [Boston: Roberts Brothers.]

Many children have read this last of Miss Alcott's many pleasant stories from the pages of *St. Nicholas*, and are excellent friends and acquaintances of Bab, Betty, and Ben, and *their* friend, Miss Celia. This author's books have probably been more widely read, especially by young people and children, than any other in America. In a great measure Miss Alcott deserves the popularity she so suddenly acquired. She is genuinely natural, bright, wholesome, and always entertaining.

The most unpleasant feature, certainly very much to be regretted, is the abundance of slang with which the pages of her books are not adorned, but disfigured. And this blemish is more noticeable in "Under the Lilacs" than in any preceding book. The story is a very pleasant one from the finding of Ben, the circus boy, in the old carriage-house, by the two little sisters, to the home-coming of the new-married Miss Celia, and the happy return of Ben's father, where the book ends, with good times for everybody. Nor must mention be omitted of the famous dog Sancho, the wisest and most cultivated of all canines. A great deal of the interest of the story hangs upon his funny doings, and it is a matter of thrilling interest the relating of how he was lost and found again. Many pleasing and amusing incidents and adventures adorn the story. Noticeably funny are the descriptions of "speaking pieces" and Ben's birthday, both very natural and exceedingly amusing to children. The book contains many illustrations of a not very high order of merit; but it is handsomely bound, with an appropriate bunch of lilacs on the cover.

Carl's First Days. Easy Reading for the Dear Little Ones. By the Author of the "Rosedale Books." [New York: E. P. Dutton & Co.]

A pleasant little book for the small people, especially adapted to young readers from the fact that the long words are carefully divided into syllables. The book is profusely illustrated and handsomely bound.

Readings for the Aged. Selected from Sermons Preached in Sackville College Chapel. By the late Rev. J. M. Neale, D.D., Warden of the College. [London: J. Masters & Co. New York: Pott, Young & Co. 1878.] Cloth, pp. 245. Price $2.50.

These sermons are a selection from volumes previously published. The inmates of Sackville College were nearly all "agricultural poor," and for the most part those whose faculties had become "dulled by advancing years." Yet Dr. Neale interested them. His sermons were listened to and understood by them. But this result was reached not by saying simple things, but by saying great things in a simple way, by making every thought clear.

The volume is admirably adapted to the purpose which its editor had in view. We know of nothing that is better of its kind. Those who minister to the sick or the poor, those who may read, either privately or publicly, to the patients in hospitals, will find this book just the one which they need, and perhaps have been looking for. The sermons are full of what the Gospel is, and of what it teaches, and every word seems to come from a heart that had known and pondered deeply "the loving-kindness of the Lord."

LITERATURE.

Mr. T. Whitaker is selling a fine collection of second-hand theological books, belonging to the family of a deceased clergyman.

The *Popular Science Monthly* for November contains a valuable collection of essays touching upon a great variety of subjects, meeting the circle of sciences at almost every point of its periphery. Prof. Rood treats upon complementary colors. Herbert Spencer continues the evolution of ceremonial government in a seventh article entitled "Titles." Prof. Brooks examines the "Differences between Animals and Plants." Prof. Tyndall is heard on the subject of "Copyright." "Drinking Water" is contributed by J. A. Judson. Prof. Bain discusses "The Emotions in Education," J. W. Phelps "The Radiometer," and Otto Kuntze "Plants and the Peopling of America." Dr. Stark insists upon "The Place of English in the Higher Education." L. P. Gratacap concludes "The Ice Age" in a second essay on that topic, and Henry Lee has an amusing notice of "Singing Mice." A sketch of William Spottiswoode, with the editorial notices and miscellany, concludes the number.

In *Sunday Afternoon*, for November, Mr. Campbell Wheaton's "Chips from a Northwestern Log" reach their fifth chapter and the end. Mr. Wheaton bears witness to the good accomplished among the Indians by the Church's teaching and influence, and also presents a solution for the vexatious Indian question; a timely suggestion in view of the late Kansas atrocities. Clara T. Leonard discusses "Women in Prison," their peculiar crimes, and the degradation resulting therefrom, with peculiar frankness and good common-sense. "The Japanese Story of the Creation" is a curiously ingenious muddle, and "Two Lives" is a well-written story, with a good moral. The other stories are commonplace, while the serials continue interesting.

Appleton's for November continues the well-written papers which have for their title "The Multitudinous Seas." These papers are profusely illustrated. The number is an exceptionally good one, and the papers are discriminatingly chosen and arranged. Among the best we would mention "A New Canterbury Pilgrimage," by Julian Hawthorn, a bright, charming account of a pedestrian tour to Canterbury and Dover, through Tunbridge Wells, around which place some old-time flavor still lingers, and which Mr. Hawthorn understands so well how to describe. Other pleasant stories are "A Strain of Music," "Madame Christopher," and "Bro." For more solid matter, "Subaqueous History" is an able paper, and the "Editor's Table" is interesting.

When a periodical sets itself up as a universal fault-finder and *censor morum*, it is specially bound to the strictest accuracy in its statements. Ignorance in regard to asserted facts, carelessness—not to say recklessness—of assertion, reprehensible anywhere, are peculiarly reprehensible in it. The *Eclectic* has, if we rightly remember, subjected itself to several corrections of misstated facts during the last twelve months. The November number, however, proves that the difficulty is not over yet. A correspondent, in that number, who signs himself "Theophilus Americanus," makes the following astounding announcement in a severe criticism on the Dean of Westminster: "3. Again, less than thirty years ago this same Arthur Penrhyn Stanley contributed an article to the notorious 'Essays and Reviews,' which have received the unhesitating condemnation of the Church of England in convocation." And this deliverance the editor endorses by saying that the "correspondent's vehement strictures are *not unwarranted*," and taking no notice of the egregious blunder. Dean Stanley was not one of the seven essayists and reviewers. They were Dr. Temple, Dr. Rowland Williams, Prof. Borden Powell, Prof. Jowett, Mr. Wilson, Dr. Patteson, and Mr. Goodwin. The blunder would be under all circumstances inexcusable, as betraying a very reprehensible ignorance or a more reprehensible carelessness. But in a personal criticism it is superlatively so. Carefulness, especially in strictures on individuals, is not unbecoming in the most "vehement" of correspondents, or the most Rhadamanthus-like of editors.

The sixth volume of *St. Nicholas* begins with the present number of this charming magazine. With even more illustrations than usual, none of them lacking in spirit or beauty, and a vast amount of what is good in the way of letter-press, the children have every reason to anticipate much for the coming year, and there is no danger of their being disappointed. *St. Nicholas* undoubtedly does more than any other juvenile magazine published to counteract the influence of the dangerous books and papers for boys and girls with which the market is flooded. Long may it increase and flourish under its present able editorship. "A Jolly Good Fellowship," the new serial, by Frank N. Stockton, opens promisingly; evidently his boys are bent on having a good time; and Mr. Kelly's pictures, by no means an uninteresting part of the story, enter fully into the spirit of the thing. Another serial, "Half-a-dozen Housekeepers," is more especially for girls, and though an account of a rather an unusual proceeding—that

of setting up housekeeping for themselves on the part of six girls—is amusing so far, bright, and full of pleasant, life-like, girlish chatter and incident. "Monkeys and Dogs to the Front" carries every boy and girl at once to the Aquarium, and describes the wonderful trained dogs and monkeys that were holding daily levees at that place last summer. This story teaches what wonders can be done with patience and kindness; and certainly the results in this case have been as astonishing as they are interesting. Hope Ledyard has a very pleasing story, called "The Most Thoroughly Educated Young Lady in Miss Neal's School," and the description of street-car travel in San Francisco will interest both old and young alike. The frontispiece is a spirited sketch by Sol Eytinge, Jr., and the story is of an incident that transpired during the so-called "religious war" in France. Among the illustrations we would particularly mention Miss Addie Ledyard's sketch for the poem, "A Mistake," also the "Taking Dolly out for an Airing," drawn by the same clever pencil. The children have their particular delight, "Jack-in-the-Pulpit," and the Letter-Box, and plenty of good things in them to be enjoyed.

SCIENCE.

A LONDON correspondent of the New York *Evening Post* writes that Miss Hosmer, the artist, has discovered a mode of producing force from the magnet which bids fair to make her name immortal. The writer says that the details of the discovery cannot yet be made public, but that the matter has been submitted to Prof. Tyndall and other eminent scientific men, who endorse it as one of the most wonderful discoveries of the age. Miss Hosmer has also invented a process of boiling limestone, and transforming it into marble of fine quality.

IN India, both upholsterers and saddlers were badly troubled with moths in their work, especially in the rainy season; and the upholsterers in that country follow a series of simple rules by which they entirely avoid the ravages of these pests. They never put on a burlap or cotton covering without first steeping it in a solution of sulphate of copper, made by dissolving about one ounce in one gallon of boiling water, and then quickly drying the material in the sun or by a hot stove. For over coverings, especially if of wool, a solution of corrosive sublimate dissolved in patent colorless alcohol is frequently used with good effect. The boiling solution of sulphate of copper is often applied to a floor previous to laying a mat or carpet, and invariably under heavy articles of furniture.

QUEYNET, a French chemist, recommends, as a means for rapidly extinguishing fires in chimneys, that about 100 grammes (1,543 grains troy, or 2½ pounds) of sulphuret of carbon be burned upon the hearth. The best way to burn the sulphuret is to turn it out in a broad tin plate. It ignites at once, burns rapidly, and produces great volumes of the noxious sulphuric acid gas, which extinguishes flame at once. The sulphuret of carbon, a liquid combination of sulphur and carbon, should be kept in large bottles, to allow for its great expansion. In Paris the firemen, by using this compound as directed, in three months extinguished 251 fires out of 319, and that, too, without needing to go upon roofs or deranging apartments in any way.

A PARLIAMENTARY paper just issued shows that pauperism is increasing and crime diminishing in England. There is 1½ per cent. more paupers in the country now than there were last year, an increase wholly due to the depression of trade, as it is confined entirely to the north, the metropolis showing a decrease. In Surrey, Kent, Sussex, Southampton, and Berks counties pauperism has declined 3 per cent. during the past twelve months, but Chester and Lancashire show an increase of 9 per cent., Yorkshire of 6½ per cent., the northern district, 5½, and Wales, 4. In regard to crime, it is shown that there were fewer sentences for penal servitude recorded than in any recent year, except 1873, and there were only twenty-two executions and eleven life sentences. In 1833, 931 persons were sentenced to death, though only thirty-three were executed, and 783 persons were transported for life.

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3. Twentieth Sunday after Trinity.
8. Friday. Fast.
10. Twenty-first Sunday after Trinity.
15. Friday. Fast.
17. Twenty-second Sunday after Trinity.
22. Friday. Fast.
24. Twenty-third Sunday after Trinity.
29. Friday. Fast.
30. St. Andrew.

CONFESSION OF SIN.

Psalm xxxii. 5, 6.

BY J. G. ASCHENBERG.

Translated by R. Massie.

With contrition
My petition,
God I humbly bring to Thee;
Silent yearning,
Tears hot burning,
Graciously accept from me.

Many a failing,
Sin prevailing,
Conscience to my charge doth lay;
Hours how precious!
Means how gracious!
Unimproved oft pass away.

Good refusing,
Evil choosing,
Oft I left the narrow path;
E'en when knowing
Better going
On the downward path of wrath.

Therefore falling,
Low, and calling,
Lord! I bow before Thy throne;
Mercy show me,
Cleanse, renew me;
Thou canst save, and Thou alone.

Firm allegiance,
Strict obedience,
Vows my grateful heart anew;
Wrestling, striving,
Till arriving
At the heaven I have in view.

Closer union
And communion
Be my life, my rest, my aim!
Jesus, hear me,
Be Thou near me,
All I ask for in Thy name.

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Translated from the German of E. Werner, with the Author's sanction,

BY MARY STUART SMITH.

CHAPTER VII.—(*Continued.*)

Gabrielle left the apartment and returned to her mother's rooms. The baroness, who had been accustomed to sleep late, had just completed her morning toilet. Upon entering the common breakfast-room she missed her daughter, whom she usually found there awaiting her appearance, and was just about to question the servant as to her whereabouts when the young baroness herself entered.

"But, child, where have you been?" exclaimed her mother. "I do hope you have not thought of such a thing as trying to go out of-doors this weather. You would catch your death of cold in that light morning dress. And how you do look! All pale and disordered! Has anything happened?"

"No, mamma," said the young lady, with half stifled voice.

The baroness looked at her anxiously.

"You are surely not well. You were still so heated from dancing last night, when we passed through that cold corridor. Take a little hot tea. It will do you good."

Gabrielle declined the proffered cup of tea.

"Thank you, mamma. I would rather go to my room and try to get some more rest."

"But your uncle is used to seeing you at the breakfast-table."

"Tell him that I am not well; he will not miss me to-day. I cannot stay."

So saying, she left. The baroness remained behind, very much astonished; she was as little used to this singular reserve in her daughter as to the paleness upon her blooming face. Immediately afterwards came the baron's servant, with the announcement that his excellency begged to be excused, and would not appear at breakfast that day. Madame von Harder shook her head, but a particular gift for combination was not her forte, and moreover, knowing nothing of the interview which had taken place in her brother-in-law's room, it did not occur to her to look for any coincidence. She let the matter rest for the present, and, somewhat out of sorts, took her seat at the breakfast-table in solitude.

In the chancery they were awaiting in vain the appearance of the chief. He usually came there every morning, but to-day he stayed in his own study, and had the most pressing business transacted through the agency of Counsellor Moser. The counsellor, who had some urgent affairs to lay before him, came back with important manner, and reported that "his excellency was extremely ungracious." In fact the baron had listened to his reports with great impatience and evidently abstracted mind, given the needful directions with a haste altogether unusual in him, and dismissed the counsellor as speedily as possible. This last-named gentleman, who was always pretending to know more than others, spoke of important government dispatches that might have arrived; whereupon the clerks put their heads together and indulged in conjectures of various sorts.

Soon afterwards Assessor Winterfeld was summoned before the governor. This was nothing remarkable, for he had a report to hand in this very afternoon, and that the call came at an hour earlier than the one appointed was explained by the baron having pressing business elsewhere. The young man therefore entered the study wholly without suspicion of what was impending; having only his report in mind, he arranged his papers and awaited the signal to begin.

"Let that be!" said Raven. "The report lies by for to-day. I have other things to talk with you about."

George looked up in astonishment, now for the first time noticing his chief's entirely altered demeanor. The distinguished repose with which at other times he was wont to receive his clerks, had to-day yielded to an icy coldness. He stood leaning against his desk, and measured the person standing before him from head to foot, as though he saw him for the first time. It was a sinister inquiry that seemed to scan each separate feature and penetrate to the depths, but it expressed an unveiled hostility, as did in general his whole bearing.

George saw this with a single glance, and it explained the meaning of the words which at the first instant had puzzled him. He immediately comprehended that the "ungracious" applied to himself alone, and also divined the reason of it. The long-expected crisis had burst upon him, and the young man prepared to meet it with quiet determination.

"I have had an interview this morning with my ward, the Baroness Harder, in which your name was called," began the baron. "No explanation is required on your part; I know already what has happened, and would call you to account for the manner in which you have misguided the young lady into violating so unpardonably the candor and consideration due her protectors."

George's eye fell; his painfully acute sense of honor recognized the reproach as only too well grounded.

"I have perhaps done wrong in keeping silence till to-day," replied he. "My only excuse for it lies in my position, which did not yet allow me to come forward as an open suitor."

"Indeed! I should think that whatever prevented your becoming an open suitor would also have forbidden a declaration."

"If it had been premeditated, certainly, your excellency. But such was not the case. An unguarded moment betrayed me into a confession of my feelings. Not until it had been heard and accepted did reflection come to the front, and then I was obliged to admit that I could not yet make out a case that would justify me in making a definitive proposal to madame the baroness."

"It is well that you say that yourself," remarked the baron with annihilating scorn, "else I would have been under the necessity of making it clear to you. If Miss von Harder has given you promises, then are they, of course, without significance, made, as they were, without her mother's privity or my own, and it would be simply ridiculous if you base any hope whatever upon them. Romantic ideas belong to the region of romance. I regret that my niece should have been accessible to such extravaganzas of folly; but you will not, I hope, expect to transfer them into a sober engagement of real life."

The young man's face began to flush at the contemptuous tone used in addressing him, and his voice betrayed increasing excitement as he replied:

"I do not know that an earnest, pure love, which was never conscious of an unworthy thought, and has ever held its object as something high and sacred, merits scorn and derision. I have hitherto made a secret of it, and induced Miss von Harder to do the same, because I knew that time and toil were needed on my part to remove the hindrances which stand in my way; because I foresaw that every effort would be made to part us. That is my only crime; it may deserve censure and reproof—he who knows what love is will not condemn it too harshly. But I was not prepared to see our mutual inclination denounced as a mere romantic imagination."

"And for what else would you have me take it?" asked Raven in ironical tone. "I should think you would have every reason to be grateful to me for looking upon the affair in this light, for that alone allows of a milder sentence. Did I know that you and Gabrielle thought of marrying in sober seriousness; then——" He did not finish, but his look added fatal import to the meaning of his words.

"Would your excellency have preferred our loving without thinking of a union for life?" asked George quietly.

"Assessor Winterfeld, you forget yourself," stormed the baron. "Not upon my niece,

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upon you alone, falls the guilt of this understanding. The young maiden was not in a position to measure its bearings and estimate the barriers separating, but you could, and of you I demand a reckoning. You are one of my youngest clerks, without name or rank, without fortune or expectations; by what right do you dare to aspire to the hand of the Baroness Harder, who has been used to high connections, and is entitled to move in a sphere of life far apart from yours?"

"By the same right that sustained Baron von Raven when, under quite similar circumstances, he wooed the minister's daughter, who afterwards became his wife," replied George with firmness; "by the right of the future."

Raven bit his lips.

"You seem to predict for yourself, as a matter of course, such a career as mine. It is bold of you, to say no more, to compare yourself with me. Besides, the comparison does not hold good. I had long been counted among the minister's intimate friends before I became his son. I knew that he favored my suit, and had made sure of his approval before I addressed his daughter. That is the only honorable way in such things. Note that, assessor!"

"Your excellency has, at all events, acted much more correctly and circumspectly than I have done; but——I loved Gabrielle."

The baron's eyes flashed down with wild fury upon the audacious youth who dared to remind him that his own marriage had been only the work of calculation.

"I desire you, in my presence, only to speak of Baroness Harder," said he in the roughest tone at his command. "For the rest, as regards the disinterestedness of your love, can it have been entirely unknown to you that my niece is universally looked upon as my heiress?"

"No! But I presume that such dispositions will be eventually altered, as soon as the young lady enters into a union without her guardian's consent."

"The presumption is very correct. And you actually possess egotism enough to rob a creature that you profess to love, of all the endowments of birth and parentage, sentencing her to a life at your side which would be one perpetual chain of renunciations? A very self-sacrificing love, indeed! Happily, Gabrielle Harder is not made to realize such an idyl of renunciation, and I shall see to it that she does not become the victim of a youthful folly which she would soon atone for with bitterest repentance."

George was silent. That was the sore point in the depth of his soul. He had often enough felt himself what the baron expressed; Gabrielle was the last person in the world fitted for an "idyl of renunciation."

"Come we to an end!" said Raven, drawing himself up with a commanding gesture. "Under no circumstances do I grant to my niece the right of fixing her fate without my consent, and refuse any reliance upon hopes and wishes, which do not exist for me. You know that a guardian's power is as unlimited as that of a father, and will submit yourself accordingly. I shall expect it from your honor that you do not attempt to continue an understanding that is quite suited to injure the young lady's reputation, as it has already troubled her relations with her family. You will give me your word for it, not to attempt secretly an approach which I openly prohibit."

"If it is permitted me to see and speak with Miss von Harder once more, though it be in the presence of the baroness, her mother."

"No!"

"Then I cannot give the required promise."

"Consider whom you are defying, assessor!" warned the baron, his words containing an unequivocal threat.

The young man's fine, clear eye met fearlessly that of his chief, and yet the sinister passion portrayed there might well have startled him. The two men measured each other, like two adversaries who try their strength before going into battle. The bearing of the younger was resolute but composed, that of the elder betrayed a fearful agitation.

"I defy only a hard and unjust sentence," said George, referring to his last words. "Your excellency has the power to decree our separation, and we submit to a necessity against which we are defenceless; but that you refuse us an interview which perhaps may be the last for long years, that—I repeat it—is hard and unjust. I do not know what influences will be brought to bear upon Miss von Harder, nor in what light my enforced absence may be represented to her; I must at least tell her that I shall maintain my right to her hand under all circumstances, and do all that mortal can to deserve that hand; and this I must do by word of mouth, or by writing, with or without your excellency's consent."

He bowed and left the room without waiting for the usual sign of dismissal. Raven threw himself into a chair. The interview had taken quite a different course from what he had expected. He had hitherto had only official intercourse with Winterfeld, and had esteemed him indeed as talented and capable in his calling, yet had never bestowed upon him any prominent consideration, the difference of station precluding any nearer interest. To-day for the first time it was not the superior who stood in presence of his subordinate, but man to man they stood now, and the baron discovered to-day that behind that clear, soft brow was concealed an energy that yielded in nothing to his own. He was used to break down any opposition by the mere weight of his presence; to-day he called this power to his aid in vain, as well as all the superiority of his position; he did not succeed in quelling or intimidating his opponent; he must admit him to be his equal in more than one respect. Gabrielle had bestowed her love upon no unworthy person, and that she had done so was exactly the thought that was working in the brain of the man who leaned back so gloomily brooding in his chair. He would have given much, if it had been possible for him, to denounce this attachment, sincerely, as a childish folly, and to force them asunder with full right. Now there was left to him only the miserable pretext of a difference in rank and fortune, and he himself had once shown how easily those barriers may be overstepped so soon as an energetic will undertakes the task; although, to be sure, entirely different motives actuated him.

That fairest and most sacred privilege of youth, a glowing, ideal passion, which asks not after barriers and possibilities, Arno Raven had never known and never prized. He would not dream the dream of happiness and love when he was entitled to have done so—his ambitious plans allowed him no time for such things. Now, in the autumn of his life, the golden, glorifying dream floated down, encircling him with flattering, deceitful glimmer, and taking captive his best powers, until with a start he awoke from it. Youth followed youth, and the elderly man stood alone on the height of his success and his power, with a waste solitude around. Perhaps at that hour he would have resigned power and success just to be once more young again.

Chapter VIII.

Another Case for the Doctor.

Dr. Max Brunnow had heard from his friend's mouth Counsellor Moser's sentence of banishment, but, alas! had been little touched by it.

"Upon my word I would have gone again," said he laughing. "That excellent counsellor, with his clerkly majesty and that everlasting white cravat, is a precious figure, and the young maiden stands in urgent need of judicious medical treatment. I understand indeed how it is that the most faithful subject of his most gracious sovereign banishes my father's son from his threshold, but it is a pity that my practice here in R—— should be lost so quickly. It promised, although not particularly lucrative, to be quite amusing."

Meanwhile another case was soon to be found for the young physician, which, it is true, promised to be still less lucrative, but procured for him the "amusement" he missed, to an unlooked-for degree. George had begged his friend to visit the sick wife of a copyist, who had, at times, done some transcribing for the assessor, who had also often procured him occupation in the government building. His wife had already been sick of consumption for a long time; the doctor whom they had called in came only at rare intervals, had declared, shrugging his shoulders, that there was nothing more to be done, and had finally given up his visits to the family, who were in wretched circumstances and could not pay fees. Max was forthwith ready to attend to the summons, and the very next day approached the cottage designated, which was situated in the suburb, close to the foot of the castle mountain.

A little girl about ten years old opened for the young doctor the door of the right poorly furnished dwelling, where two younger children stared wildly at the strange gentleman, while the mother, surrounded by cushions and quilts, sat in an old arm-chair. Max was about to draw near, when he paused in surprise, for at the sick woman's side he observed a young girl in dark, nun-like garments, with very pale face, and hair brushed smoothly back, who was reading aloud from a book, whose gilt edges and cross on the cover indubitably characterized it as a Prayer Book. It was Counsellor Moser's daughter, who broke off her reading aloud, and rose in great embarrassment, when she recognized the gentleman who entered.

"Good-day, Miss Moser!" said Max composedly. "Pardon me for disturbing you, but I come as physician to a patient, and am this time really the one expected, without any misunderstanding."

The young girl turned scarlet and retired a few steps. She made no reply whatever. Dr. Brunnow now introduced himself to the sick woman, who was already prepared for his coming and had been expecting him. He began immediately, without any circumlocution, to put his questions and examine the state of the case. He did not do this with any par

ticular tenderness or consideration; he made no effort to offer consolation or inspire decided hopes, but there was something uncommonly comforting in the confident manner in which he made his brief remarks and gave his clear directions.

Agnes Moser meanwhile had kept in the background and busied herself with the children. She did not seem rightly to know whether she ought to stay or go, but finally determined upon the latter. She put on her hat and took her leave of the sick woman; who exhausted herself in lively expressions of gratitude for the young lady's kindness. But if Agnes believed she would thereby escape being longer with Dr. Brunnow she was mistaken; this gentleman, in a few more brief words, only recommended that his prescriptions should be exactly followed, promised to come again the next day, and then joined the young lady with the greatest possible unconcern.

"I may no longer, then, consider you as my patient, Miss Moser," was the remark with which he opened the conversation, when they were out in the open air. "Your father seems to attribute to me the blame of a misunderstanding for which, indeed, I had given no occasion. He has had me informed in the most unequivocal manner that my further visits were not desired."

Agnes cast down her eyes in painful embarrassment.

"I beg your pardon, doctor," replied she. "It was my fault alone. I should have asked after your name. Be assured that it was no distrust as to your medical skill which determined my father to decline your advice. Reasons of another sort——"

"I know; political reasons!" interrupted Max with unconcealed irony. "The counsellor abominates the revolutionary name that I bear, and insists upon beholding in me a dangerous demagogue. I am far from wishing to force my advice upon him or yourself, but still would like to inquire after the fate of my prescription. You have not used it, perhaps?"

"Yes," replied Agnes softly; "I have taken the medicine."

"With any good result?"

"Yes; I have been much better since."

"I am glad of that. But does my colleague, who is now treating you, agree to your following the prescriptions of another doctor?"

"Nobody is treating me at present," confessed the young lady. "Dr. Helm, who was originally called in, took the misunderstanding in very ill part. I may have received him with some hesitation and embarrassment, for he went away as soon as he found I was already provided with a prescription, and received my father's apology, given afterwards, with equal coolness. As I felt better the very next day, I thought—— Well, I have, up to the present time, abided by your instructions."

"Only stick to that!" said Max dryly. "Nothing dangerous to the State can come from a medicine-vial; the counsellor himself will agree to so much."

They had now reached the castle mountain, and Agnes paused in the assured conviction that her escort would take his leave; but he only remarked: "You are going, apparently, through the castle grounds; that is my way too," and kept his place at her side, with an air as if it were the simplest and most natural thing in the world.

The young girl looked at him timidly and anxiously. Her timidity did not allow her to decline his attendance; so she submitted to the inevitable, and they walked forward together.

"As to my present patient," resumed the doctor, "her condition is certainly very critical, but not by any means hopeless. Perhaps it will be possible for me to preserve her to her family. I gathered from the woman's expressions of gratitude that you have already visited her frequently."

"We heard of the distressed state of the family," explained Agnes. "My father knows the husband (who sometimes does work for the chancery) as industrious and honest; so I determined to go and see the sick woman, and at least administer some religious consolation."

"Religious consolation is for the present wholly superfluous" said Max in his reckless way. "Strong beef-tea and strengthening wine are far more imperatively needed."

Miss Agnes seemed again about to start back with one of those movements by which she had expressed her horror of the doctor's impious expressions upon the occasion of their first meeting; but this time she bethought herself, and stood firm; her soft, gentle speech acquired even a touch of sharpness as she answered:

"I took with me those remedies as well, and shall continue to do so as far as it is in my power. But, at the same time, I deem it of even superior importance to prepare an ill woman for the heaven which probably so soon awaits her."

"That is a rather singular occupation for young ladies of your age," remarked Max. "At your time of life it is usual to be absorbed with the things of earth, and let heavenly joys rest."

Agnes was openly offended at this imputation upon her sex; she even departed from her general meekness, and replied in a somewhat angry tone:

"I have already renounced the world, and by such pious services am only preparing myself for my future calling. I am to take the veil in a few months."

Max stood still, and looked at his companion with an expression of highest perplexity.

"That will not do," said he suddenly.

"Take care, doctor, please!" warned the young girl. But the doctor took no notice whatever of this protest against his unwarrantable interference.

"Once for all, it will not do!" repeated he with positiveness. "You are sickly, of very delicate constitution in general, and need the greatest indulgence if you would be permanently cured. Convent life, with its strict regulations, its seclusion, and its wearisome and exciting practices of prayer and penance, is entirely unsuited to you. It will unquestionably bring upon you a lung complaint —consumption—death."

The young physician let fall all this with an air of infallibility, as though it were his to decree the fate threatened; and his words were not wanting in their effect either. Agnes gazed at him with her dark eyes, quite horror-stricken, but then resignedly bowed her head and answered almost inaudibly:

"I was not aware that my sickness was of so serious a nature."

"It is not serious if you lead a rational life, such as is conformable to nature," cried Max, thoroughly annoyed; "but cloister-life is altogether contrary to nature and reason, and but a few years of it will put an end to you."

Agnes was evidently considering whether she should not flee at the top of her speed from this doctor, whose impiety again showed itself so unequivocally; but she preferred gaining a yet deeper insight into his perversity, and now asked on her side:

"You hate convents then, do you not?"

"It is my calling to combat all the ills and distresses to which flesh is heir," replied the young physician with malicious candor.

"And you hate religion too?"

"According as it amounts to what they call so; but for that matter, the cloister and religion are quite different things."

This was too much for the nun about to be; she quickened her pace, in order to get away from this dangerous proximity, but it availed nothing whatever. Max instantly kept time with her, and afterwards, as before, they remained abreast.

"You, of course, have a different opinion," he continued, seeing that he obtained no answer. "You have been educated among people holding entirely different views from mine. For my part, I would like all convents——"

"Levelled to the ground?" interrupted the young maiden, with trembling voice.

"Not exactly that," said the practical Max. "It would be a pity on account of the fine buildings. They might bring their value in money, and some good disposition too might be made of their inmates. The nuns, for example, might marry."

"Mar—marry!" repeated Agnes, gazing at the speaker in mute amazement.

"Yes, why not?" asked he in perfect tranquillity of soul. "I do not believe there would be such overwhelming opposition to the move. It would really be the best thing for all the nuns to marry."

Miss Agnes must have felt a vague fear lest the fate threatened her future sisters might suddenly overtake herself, for she began fairly to run; but in vain, for Max ran with her.

"The affair is not so bad as you picture it to yourself," said he. "Every reasonable man marries, and the most of them find it does very well. It is positively unpardonable to infuse into a young girl such an aversion for things which are quite a matter of course, and—— Yes, *mein Fraulein*, but we must rest now. I am all out of breath. Thank God! your lungs are still perfectly sound, else you never could have stood this chase."

Agnes too stood still, for breath was denied her just as well. Her usually pale cheeks were flushed from the exertion, and this color was highly becoming to her delicate little face. Dr. Brunnow saw this, but it made no softening impression upon him; on the other hand, with reproving gesture he snatched at the young girl's pulse.

"Why again this wholly unnecessary overheating of yourself? I have told you that you must spare yourself. You will please walk home now at the slowest possible pace; and in future I implore you to select a warmer wrapping for your walks than this light mantilla. Continue to take the medicine I have prescribed for you, and as for the rest I can only repeat my former directions: air, exercise, diversion. Will you punctually carry out all this?"

"Yes," affirmed Agnes, thoroughly intimidated by the tone of command assumed on the part of the young doctor, who, in spite of the counsellor's prohibition, was true to his character of family physician, and in that capacity still kept fast hold of her hand.

"I shall depend upon it. As to my patient, we can both share in her treatment. In God's name prepare the woman for heaven; I shall do my utmost to detain her from heaven as long as possible, and I believe her husband and her children will thank me for it. Farewell, *mein Fraulein.*"

So saying, he put on his hat and struck into the path leading to the city, while Agnes went on her way home. She obediently proceeded at the prescribed slow pace, but inwardly was indignant with Dr. Brunnow. He was, at all events, a horrible man, without religion, without principles, full of scorn and mockery of most sacred things, and, moreover, incredibly reckless. What else, though, could be expected from the son of a man who wanted to overturn the State and government, and infused into his children the like poisonous sentiments? The counsellor had painted this to his daughter in the blackest colors; she was perfectly agreed with him that the two Brunnows, father and son, were to be abominated. As to the rest, she intended to go and see the sick woman again the next day, for it was, of course, her duty to counteract the influence of a physician who would perhaps cure his patient, but at the same time imperil her soul's salvation, inasmuch as he declared spiritual consolation to be superfluous.

Chapter IX.

The Guardian and Ward are Reconciled.

In the Baroness Harder's room a long interview had just been held. The baron had unreservedly revealed to his sister-in-law the relations which existed between Gabrielle and Assessor Winterfeld, and the baroness was beside herself on the subject. Actually she had not had the slightest suspicion of the state of affairs; it had never occurred to her that the young assessor—without either fortune or noble name—would lift his eyes to her daughter, or that she could stoop to such a suit. Gabrielle's future marriage had been ever associated in her mother's mind with splendor and wealth. A union such as the one now talked of, seemed to her just as impossible as ridiculous, and she exhausted herself in vituperations upon the unpardonable levity of her daughter, and the "madness of the young man" who could presume that a Baroness Harder was attainable to such a one as himself. Raven listened moodily and silently, but at last cut the wrathful lady short in the midst of her harangue.

"Be done with those discussions, Matilda, which do not alter what is done by one iota! You, least of all, have reason to be so enraged at things which went on under your own eyes. That it could have come to a declaration of love and mutual understanding, at least presupposes infinite carelessness on your side. Something must be done now, at all events, and about this I wished to confer with you."

"Oh! I am glad to have you on my side," cried the baroness, who systematically ignored her brother-in-law's charges against herself. "I know I have always given up too much to Gabrielle, so that she believes now she can do whatever she pleases. You, happily, have more authority. Exert it with full force, Arno! I implore you to do so. Lay down the law against the arrogant pretensions of this rash young man! I shall try to make my daughter comprehend to what a degree she forgot herself and her station when she gave ear to such an offer."

"You will forbear reproaches with Gabrielle," said the baron with decision. "She has already heard from me what stand you and I take in this matter, and that is enough. Teasing and reproaches would only tend to increase her obstinacy. As for the rest, her sentiment is neither so ridiculous nor the young man so insignificant as you suppose; the affair is, on the contrary, very serious, and demands a continuous, energetic treatment; for this, I hope, there is still time."

"Certainly, certainly," chimed in Madame von Harder. "It is impossible that my childish, giddy Gabrielle could be so seriously entangled. She has allowed herself to be blinded by an enthusiastic declaration of love, led away by fair appearances. Young girls of her age are so fond of reproducing in real life the romance of which they read in novels. She will come to her senses and recognize the extent of the folly into which she has been led."

"I hope so," said Raven, "and to that end I have already taken measures to prevent the future meeting of the couple. Your affair is to see to it that there is no interchange of letters, and I am persuaded, Matilda, that you will prove yourself inaccessible to whatsoever tears and entreaties that may be addressed to you, and be guided solely by regard for your daughter's future welfare. You will understand that my testamentary dispositions only remain in force if I have the settling of Gabrielle's destiny. I am not disposed to sanction open resistance to my will by those dispositions, and am least of all inclined to help Assessor Winterfeld some day to rise into wealth and consideration through my means. Gabrielle is still much too young to be moved by such calculations. You survey the whole ground, I am therefore certain of your coöperation."

The baron knew what he was doing when he uttered this unequivocal threat. He knew Gabrielle's unlimited power over her mother, and the baroness's utter lack of firmness, who one day condemned a thing in the most violent manner, and the next day would be brought over to it by tears or persistency. His threat, however, put an effectual bar to such weakness, and made of the mother her daughter's most attentive keeper.

Madame von Harder had indeed turned quite pale when she heard of the change of will.

"I shall discharge my motherly duty in the strictest manner," affirmed she. "Rest assured that I am not to be deceived a second time."

The baron stood up.

"And now I wish to see Gabrielle. She has indeed called herself sick since our yesterday's interview, but I know that this is a mere pretext for avoiding me. Say to her that I am expecting her here."

The baroness complied with her brother-in-law's desire; she went and returned in a few minutes accompanied by her daughter.

"May I ask you to leave us, Matilda?" said Raven.

"You wish——?"

"That you would leave me and Gabrielle alone for a quarter of an hour. Such is my desire."

The baroness could scarcely conceal her mortification. She had undoubtedly the first and best right to be present at the following scene of judgment, and now the baron sent her away with his usual want of consideration, and held the decisive interview alone, without respecting her mother's rights in the least degree. If the lady had not entertained such a great fear of her brother-in-law, she would, for once, have rebelled against his authority, but his tone and manner showed her that to-day he would less than ever brook contradiction; and so she submitted, or, as she would have expressed it, with deeply wounded feelings yielded to this unheard-of tyranny, and left the room.

The baron was alone with Gabrielle, but she remained standing in the background of the apartment. In vain he awaited her approach.

"Gabrielle!"

She went a few steps towards him, but then stood still with visible shyness. Raven now drew near to her.

"Are you afraid of me?" he asked.

She shook her head.

"Well, then, why this timid, silent turning away from me? Have I been so hard upon you that you do not venture to come into my presence?"

"I really have been sick," answered Gabrielle in a low voice.

The baron's glance scanned the youthful countenance, which, indeed, did not seem so rosy and fresh as usual. Something rested on it like a shadow, like a breath of pain or anxiety, which had hitherto been wholly foreign to those bright, smiling features.

Raven took the young girl's hand; he felt how this hand trembled, and sought to elude his grasp. He held it firmly nevertheless, but without any pressure, and his voice sounded cold and composed, when he said:

"I know what frightened you so at our last interview, and all conccalment here would be useless, but you have nothing more to fear; it is already past. I desire of you the conquest of a youthful folly, and must, first of all, give you an example of how such ebullitions are to be controlled. I could, for the instant, forget my years and yours. You have at the right time reminded me that youth belongs only to youth, and I am grateful to you for this reminder. Forget what an unguarded moment revealed to you. It shall not again frighten you. I have already vanquished what was graver, deeper, and am used to subordinate my feelings to my will. The dream is at an end for——it shall be at an end."

Gabrielle had already lifted her eye to his face when he first began to speak; an anxious inquiry still trembled in her look, although she made no reply, and her hand slid resistlessly down when he let it go.

"And now put confidence in me again, child!" continued Raven. "If I am severe now against you and your love, consider that I am only discharging the duty of the guardian who feels himself responsible for a young creature entrusted to him. Will you promise me that?"

"Yes, Uncle Arno."

The name, however, came with strange hesitancy and constraint from the lips of the young maiden. The unconcern with which she had once gone to meet "Uncle Arno" was irretrievably gone.

"I have spoken with Assessor Winterfeld," said Raven, resuming his discourse, "and informed him likewise that I withhold my consent to your engagement with him in the most decided manner. My 'no' stands fast, because I know that such an engagement, after a short illusion, would only be for you a source of cares and tears; and for your own sake I must prevent them. You have been reared in aristocratical views and habits, accustomed

to wealth and luxury, and you will never feel at home in another sphere. The best that Winterfeld can offer you is the simplest establishment and most modest means. With that marriage you enter upon a life of obscurity and privation, and must give up all that makes life pleasant and comfortable. There may be characters fitted for such continued acts of self-sacrifice and renunciation; you are not so; for you would have to alter your whole nature, and I made the assessor feel what egotism he displays when he expects you to make such a sacrifice."

"He only expects it of me for a few years," interrupted Gabrielle. "George Winterfeld is at the very beginning of his career, and we trust to the future. He will work his way up as you yourself have done."

Raven shrugged his shoulders.

"Perhaps so; perhaps not! At all events, his is not one of those natures that take the world by storm; he wins his way, at most, by patient, steady work. But long years are required for this, and above all, for this it is required that he be free and unencumbered as now. The charge of a family, the thousand ties and considerations with which it fetters him, will leave him no opportunity for the development of his ambition, and turn him aside into the path of every-day life, where people only work in order to live. Then is he lost for any higher aim, and you with him. You know not yet, indeed, what it is to depend for your whole subsistence upon a sum such as now constitutes your pin-money. I would guard you against living to see how the ideal of 'love in a cottage' turns out in real life."

A tear glistened in Gabrielle's eye as, with firm, cruel hand, her guardian sketched this picture of the future; but she defended herself bravely.

"You no longer believe in ideals of any sort," she retorted. "You told me yourself that you despise the world and life. George never thought of such a thing as offering me his hand so soon; he knows that this is not possible; but in four years I shall be of age, and he will have attained a higher station; then I belong to him, and then nobody will have any more right to part us, nobody in the world!"

She poured forth these words with quite unusual haste and passionateness, but they no longer displayed her former spirit of defiance and self-will. There was rather a half-unconscious, distressful struggling against that feeling to which Gabrielle had given expression upon her first arrival here, when she acknowledged to her mother that it seemed to her as if a certain secret power emanated from the baron which tortured her, and against which she must needs arm herself at any price. To-day, too, she took refuge in her love for George, and that alone was to blame for the warmth of her answer.

About Raven's lips played a bitter smile.

"You seem to be very narrowly acquainted with the limits of my power," replied he. "It must have been explained to you full often, else where were the good of being a jurist? Good, now, so let the matter rest until the day you are of age. If you then repeat to me the words of to-day, then I can and will no longer hinder you, however widely apart our paths may henceforth be. Meanwhile, you are free to be wooed by any one whose station in life and individual character may entitle him to the privilege. I shall not refuse my consent to a suitable match; that was what I wished to communicate to you."

He had spoken earnestly and coldly; not the slightest tremor in the voice, not the least quivering of the lips, betrayed how much this last promise cost him. Yes; the dream should be at an end, and Arno Raven seemed the very man to make good his word. He forced himself with the same despotic power which he exerted against others.

He opened the door of the side-room where the baroness was, who, to her great chagrin, had not been able to catch a single word of the conversation, since the heavy *portières* deadened every sound.

"We are through, Matilda," said the baron. "I hand your daughter over to your guardianship now; but once more—no reproaches! I will not have it! Farewell, Gabrielle."

(*To be continued.*)

LIA FAIL.

BY E. BEDELL BENJAMIN.

Enter Westminster Abbey—once known as the "minster west of St. Paul's." Pass the Poet's Corner, turn to the right, and from the ambulatory enter the chapel back of the high altar. In its centre is the shrine of Edward the Confessor; from him it has its name. Tell the guide you will "do" the tombs another day; that you only wish to see that of Edward the First, and that on this particular occasion you are interested in him only because there rests under the coronation chair the "Stone of Destiny," brought by this (robber) king to England in A.D. 1296.

Not one word of this will your guide hear, whether because of the deafness of the servitors of Great Britain generally, or from a natural disposition that they all have to ignore any remarks of American origin. He may catch the words "Edward the First," and if so, while you read the inscription, "Edwardus Primus Scotorum Malleus—Hic Est," you will hear, amid a storm of flying h's: "A 'undred years ago 'is tomb was hopened, hand 'is body was found hentire, with a crown hon 'is 'ead hand a sceptre hand a dove hin 'is 'and——" Cut him short ruthlessly; what is it to one who has read Sir Walter Scott's rendering of the old verse:

"Unless the fates are faithless grown
And prophet's voice be vain,
Where'er is found this sacred stone,
The Scottish race shall reign."

It is the "stone wonderful" you seek, the "Jacob's Pillow" of the English, the "Stone of Destiny" of the Scotch, the "Lia Fail" of the Irish. You will find it under the coronation chair. There is no trouble in telling which of the two chairs holds the mystery. Compare it with the quaint description in the account of the coronation of James the Second: "At nine inches from the ground there is a bottom board, supported at the four corners by four lyons, and between the seat and the said bottom board is enclosed a stone, commonly called Jacob's stone, or the fatal marble stone, being about twenty-two inches long, thirteen broad, and eleven deep, of a bluish steel-like color, mixed with some veins of red." According to Prof. Ramsay an ordinary stone "prepared for building purposes, but never used." More accurately described by another as "twenty six inches long, sixteen wide, eleven thick, fixed under the bottom of the chair by clamps of iron. The surface of the stone is much battered; a long deep crack has almost broken it in two pieces, and iron rings are fastened to it, as if to permit its removal from place to place."

If history and tradition are but half true, this stone is worthy to be owned by the "wanderer's race," for tradition traces it back to Luz, when Jacob first laid his head upon it, and dreamed his ladder dream, and then raised it as a pillar of witness between him and his God. Thus "Jacob's pillow" and "Jacob's pillar"—and history claims to know its story from the time that St. Columba chose to rest his dying head upon it. Let us trace it back to the regions of myths and legends.

From the year A. D. 1296 it has been in the possession of the English. Edward the First, having dethroned John Baliol, "took with him to England every monument of Scotch independence"; he was "the invader who carried off the celebrated stone called Jacob's pillar" (Scots Regalia). Robert Bruce afterwards stipulated for its restoration in the treaty of Northampton; but although Edward the Second attempted to comply with the terms of the treaty, he was prevented by a mob from restoring the stone. For over five hundred years England's kings and queens have been crowned upon it; and Queen Victoria, a direct descendant of the Scottish King James the Sixth, has for forty years given her testimony to the truth of the couplet:

"Where'er is found this sacred stone
The Scottish race shall reign,"

and doubtless considers the "stone wonderful," her "stone of destiny."

King Edward took the stone from the Abbey of Scone, which abbey was destroyed by a fanatical mob from Dundee, in the time of the Reformation. One aisle only remains. The ancient palace of the kings of Scotland has also fallen, and on the site of these ruins has risen the modern palace of the Earl of Mansfield. His gallery—160 feet long—occupies the place of the old "Coronation Hall."

Scone had possession of the "stone of destiny" from A. D. 842 to 1296, which, during those 456 years, seems to have fulfilled its mission as the Pillar of Jacob in sustaining the kingdom of Scotland (or the kingdom of the "wanderers"), for all of her kings were crowned upon it. It was brought to Scone from Dunstaffnage Castle (or, according to the new rendering, "Dan Staffnage") when the Scottish kings, having extended their power over the Picts, transferred the royal residence to Scone. Their talisman would have been safer in the castle, for it appears to have been impregnable. Its ruins and situation are thus described in Black's picturesque tour: "Dunstaffnage Castle is situated upon a promontory, opposite the island of Lismore. The site of the building is singularly commanding and romantic, and, from the bold position of the rock it occupies, forms a fine feature from whatever point it can be viewed. The shell of the castle only remains, and bears marks of extreme antiquity. It is square in form, with round towers at three of the angles, and is situated upon a lofty precipice, carefully scarped on all sides to render it perpendicular. The entrance is by a staircase, which conducts to a wooden landing-place in front of the portal door. This landing-place could formerly be raised at pleasure, being of the nature of a drawbridge. When raised, the place was inaccessible. A walk upon the battlements of the old castle displays a most splendid prospect. Beneath are seen the woods and houses of Campbell of Lochnell, and on the right Loch Etive, after pouring its waters

like a furious cataract over a strait called Connel Ferry, comes between the castle and an island belonging to the demesne, and nearly insulates the situation."

To this safe eyry the stone had been brought from Iona. Fergus, son of Erc, sent for it to that island, that he might there be crowned on it first king of Scotland. His date is so variously given that I will not attempt to state it, but tell one particular of its history while in Iona, which adds so greatly to its interest that, the digression will need no apology.

The island—now the property of the Duke of Argyll—is known by three names: Hii (or I), Iona, and Icolmkill. The last tells something of its history, for it means the island of Columba's cell. In its three miles of length by one of breadth it contains not only many interesting ruins, but the tombs of a long series of Scottish kings, and, what refers more particularly to our subject, lays claims to be a Bethel.

The first Christian church established in Iona was probably planted by the refugees who fled to the British Isles during the Diocletian persecution, 303 A. D. They preferred to trust the "tender mercies" of the Druids, rather than the terrible martyrdoms of the Romans. They built a place of worship, known as the church of Our Saviour. Some of its ruins are said to be still remaining; but as it was probably built, according to the manner of the times, of wooden planks, thatched with reeds, this is more doubtful.

Among these refugees was a family from whom descended a boy named Succat; he was sent into Ireland to feed swine. The date is given as 388 A. D. This boy carried with him the memory of his early teachings; and among the many stories of his good works there is little doubt of the one that tells of his calling the people around him and preaching the Gospel to them. Through the influence of the boy—who by the aid of the Romish Church afterwards became St. Patrick—many churches were established. In one of them—nearly two hundred years after—a man named Columba learned the religion of Christ. In his gratitude to the memory of Succat, he determined to carry back to Iona and the Isles what the swineherd had been the means of teaching him.

Columba persuaded twelve of his companions to go with him "in a frail coracle of osiers and skins." "And," says D'Aubigne, "in this rude boat they embarked in the year 565 A. D., and the little missionary band reached in safety the waters of the Hebrides." They found both Culdees and Druids, and a race of wild islanders so barbarous that their lives were daily endangered; even the king closed his gates against them. But Columba was so truly a holy man that a life proving the sincerity of his precepts by the unceasing ardor of his work prevailed against both superstitions and savages, and in a short time after his landing Conal, the Scottish king (or according to some authorities, Brideus, the Pictish king), granted the island of Iona to him. The truth which he taught was that of the Gospel in its simplicity, and in the certain possession of the truth his courage enabled him to assert himself even against Pope Boniface, to whom he wrote: "It is your own fault if you have deviated from the true faith."

"Iona and Bangor," says D'Aubigne, "possessed a more lively faith than the city of the Caesars."

Of Columba himself, it is said that "he possessed a most engaging address, a cheerful countenance, and a voice that could be heard at a mile's distance when he chanted psalms. He was remarkable for his humility, and one of his sayings was, 'No man ought to be praised till he had reached the goal and finished his course.' He engaged for days and nights in the study of the Scriptures, and the Venerable Bede says that he and his disciples brought religion into such repute that a monk was everywhere received as God's servant. He taught, when one offended one's self, to forgive him; when one offended God, to pray for him." (Book and its Story.)

This holy man died, preaching to the last, and to the last protesting against the growing errors of the Church of Rome. His dying request was that his head might be placed upon "Jacob's pillow"—the stone wonderful—the history of which I have traced to this point.

Columba was a man free from superstition and mummery; his life was a continual protest against Baal in Druidism, and Babylon in Rome. When, therefore, history tells us of his dying wish, we must believe that he had some reason for choosing the coronation stone for his pillow—something that was not superstition, but that in him might be called reverence. That Fergus and the succeeding kings were crowned upon it was not sufficient; that it had come from Ireland was not enough; it must have been to him a holy relic; he must have believed the stories concerning it, so that at the least, and before its history takes the shadowy form of tradition, we may accept the testimony of Columba for its more than ordinary interest.

I have said that through Fergus, son of Erc, the stone reached Iona. His interest in it can be easily accounted for. Fergus was a descendant of Ecchoid, of Ulster, in Ireland, and having subdued a portion of what is now called Scotland, and being determined to be proclaimed king over his new conquest, he sent an embassy to Ireland, to his brother "Murtagh, son of Erc," or Earc, requesting him to send the Lia Fail to him in Iona, so that he could be crowned upon it, according to the custom of his ancestors. This account is given in Keating's history, but dates become uncertain, and A. D. and B. C. appear to be used indifferently. Perhaps it will be safe to place him one or two hundred years on one side or the other of our Christian era.

Fergus had full faith in one tradition which has never left the stone, and I will give it to you in his own tongue:

"Cioniodh *Scuit*, saor an fine,
Mar ha breag, an Fais dine,
Mar a bh freighid an Lia Fail,
Dlighid flaitheas do grabhail."

Rendered literally by the Rev. Mr. Glover in these words:

"The Sciutic race, a noble tribe,
Unless prophets false predict,
Where they may find the stone of fate,
Empire there they have right to assume."

If we may translate Sciutic race, "Wanderer's race," as well as "Scottish race," as those who are studying the subject say we may, then the meaning is simply that, wherever the stone is found, there "the wanderer's race" shall reign—and therefore the reigning race who hold the stone must be "the wanderer's race."

Not as supposing anything in this world proved, most certainly not the claims of the stone, I will yet quote a passage from Hosea ix. 17: "My God will cast them away, because they did not hearken unto Him, and they shall be wanderers among the nations."

Leag Fail is defined in Daly's edition of O'Brien's dictionary: "Lia, a great stone; Lia Fail, the stone of destiny, on which the ancient monarchs used to be crowned until the time of Mortogh Mac Earc, who sent it into Scotland, that his brother Fergus, who had subdued that country, might be crowned upon it. It is now in Westminster Abbey." (Life from the Dead.)

The Rev. Mr. Glover asserts that *lia* or *leag* is more accurately defined as "precious stones," and that *fail* is a Hebrew word—*phail*—meaning wonderful, and that this is one among many Irish household words of Hebrew origin. He also gives an extract from the Harleian MS., 5,280, British Museum, which adds some interest to the subject.

"Paile. The Ecstacy or Prophecy of Con of the Hundred Battles," compiled A. D. 1590, professes to give an account of the finding of Lia Fail.

"Con went to Tara, accompanied by three Druids, to make heavenly watchings. While standing in the usual place in the morning, Con trod upon a stone, which shrieked so as to be heard all over Tara.

"Con asked the Druids the meaning of this; they took fifty-three days to consider, then said: 'Fal is the name of the stone. It came from Inis-fail (island of the stone or of destiny). It was in Teamair of the land of Fail set up. In the land of Failton it shall abide forever. The number of shrieks is the number of kings who will succeed you to the end of time, but I am not the person to declare it unto you.'"

"The ecstacy or prophecy of Con is supposed to be conveyed in the Celtic distich," which I have given before, with a literal translation. I will repeat it, with that of the Lowland Scots:

"Cioniodh, Sciut saor an fine,
Man ha breag an Fais dine,
Mar a bh finighid an Lia Fail.
Dlighid flaitheas do ghabhail!"

"Except old saws do feign,
And wizards' wits be blind,
The Scots in peace must reign
Where they this stone do find."

One piece of information is given by Mr. Glover which I have not seen elsewhere, and that is, that the "return of this stone and its possession by Ireland is made the vital spark and motive of the Fenian secret oath; and that it is preëminently the 'household word' of political Irish life and longing in the dwellings of those who have joined this too little heeded conspiracy."

However that may be, the traditions that centre in the stone make it of sufficient interest to follow them still farther back.

They say that Lia Fail was brought to Ireland from the East by a prophet who came accompanied by a beautiful princess named Tephi. This date vibrates a little backwards and forwards, but finally settles into 580 B.C. The stone is said to have been placed at the Hall of Judgment at Tara (Hebrew Torah, the Law), which had previously been settled by a race of people who landed in ships, and were known as the "Tuatha de Danans," or tribe of Dan. Of these Danans, one became King of Ulster, "Ecchoid-Ollam-Fola-Hesemon-Ardri," and on the arrival of the beautiful princess Tephi, made haste to marry her. We may suppose the prophet performed the ceremony. From Ecchoid and Tephi the Fergus was descended, who was crowned at Iona; from him, James the Sixth; and so on to

Queen Victoria—thus a lineal descendant of the beautiful Eastern Judean princess who arrived with the stone and the prophet on the shores of Ireland.

There is much confusion in the stories from which I have compiled this; for instance, Ecchoid and the prophet are by some said to be one and the same, and much bewilderment thus occasioned as to the great, great, great great, etc., etc., etc., etc., *ad infinitum*, grandfather of Queen Victoria, because one of them certainly married Tephi. The version of the story that I have given is the most probable, and agrees much better with the Biblical evidence which is brought to sustain the bardic lore.

We read in Second Kings xvii. 6, that Israel—the ten tribes—were carried into Assyria. Dan was the one of these tribes whose portion was on the sea-coast; this tribe was of a maritime and roving disposition, and it is said in part escaped from the conquest of the Assyrian king, and coasted along the Mediterranean, past Spain, and on to Ireland, when at that date, about 730 B. C., the traditions tell of the arrival of a stalwart race of mariners who settled on the island, bringing considerable civilization, a knowledge of the true God, and a code of laws called the Ten Tables. The Hall of Judgment was established by them at Tara, and perhaps the celebrated harp hung up at the same time. So much for the traditionary settlement: now for the prophet and the princess.

In Jeremiah i. 10 we read a commission given to him in these words: "I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, *to build, and to plant.*" In tracing the prophet's history, his pulling down and destroying is clearly told, for his whole cry was the destruction of the nation of Judah and the conquest by the King of Babylon. He was many times a martyr for his words, and at last he saw them fulfilled, and "was in the court of the prison until the day that Jerusalem was taken." He was himself taken by the captain of the guard, "being bound in chains among all that were carried captive of Jerusalem and Judah unto Babylon."

The captain of the guard, however, loosed his chains and gave him permission to remain in the land. "All the land is before thee; whither it seemeth good and convenient unto thee, thither go."

Then "Jeremiah went with Gedaliah and dwelt with him"; he was the "governor whom the King of Babylon had set over the people of the land."

This "governor" was conquered by Ishmael, "of the seed royal," who had joined the Ammonites, and Ishmael carried off his captives, "even the king's daughters," to go to the Ammonites.

Ishmael, in his turn, was conquered by Johanan, who took his captives, with Jeremiah and the king's daughters, to "Chimham, which is by Bethlehem, to go to enter into Egypt." There they pretended to desire to know what the Lord wished them to do. Through Jeremiah they were commanded not to go to Egypt. Like many of later date, the thing they were told not to do was that they had determined upon. So—we may judge sorely against his will—Jeremiah and the king's daughters were taken into Egypt. As this was against the direct command of God, and as his mission "to build and to plant" was yet unfulfilled, we may infer that the prophet escaped from Egypt at the earliest opportunity.

Doubtless ships of Dan were still engaged in the same trade as that of the Phoenicians, the trade in tin with Cornwall, and in one of Dan's ships, tradition tells us, Jeremiah and the king's daughters, and the stone, the Lia Fail, embarked. Holy Writ is silent on this subject, leaving us only sure that Jeremiah would fulfil his mission.

It is said the vessel was wrecked on the coast of Spain; tradition in that country confirms this. Finally, 580 B. C., the goal was reached, and the Tuatha de Danans welcomed to Tara's halls the great prophet and the Eastern princess, who brought with them the heirloom of Israel, Jacob's Pillow.

Jewish tradition tells that this stone had been preserved in the temple as a pillar of witness of the covenant between Jacob and his God. Irish tradition tells of the beauty of the princess (but one is spoken of, perhaps the others married in Spain) Tephi, the beautiful, and of her grave; of the college established by the prophet; of the city and nation that he *built and planted;* and the grandeur of Tara's halls is now both "said and sung."

The story is a strange one, and it is stranger that it was not long ago better known, for the traditions meet each other in ways and at points that are easiest explained by accepting their meaning; and history adds confirmation so strong that the "stone of destiny" cannot fail to be a stone wonderful to all who read the amount of evidence in regard to it.

This has been collected chiefly by the Anglo-Israel Society, to whom I am much indebted in this compilation, and from one of whose periodicals I will make a last quotation, in which occurs the description of the stone to which I referred in the beginning of this article.

In "Life from the Dead" it is stated that Colonel Gawler, keeper of the crown jewels in the tower, has made the following extract from a book printed in the time of James the Second. The title is as follows:

"The History of the Coronation of the Most High, Most Mighty, and Most Excellent Monarch, James Second, by the Grace of God, etc., with an Exact Account of the Several Preparations in order thereunto, by his Majesty's Special Command." By Francis Sanford, Esqre., Lancaster, Herald of Arms.

On page thirty-nine is a description of the coronation stone:

"King Edward's chair, commonly called Saint Edward's chair, is a very ancient chair, of solid hard wood, with back and sides of the same, variously painted, in which the kings of Scotland were heretofore constantly crowned; but being brought out of that kingdom by the victorious prince, King Edward the First, in the twenty-fourth year of his reign, after he had totally overcome John Baliol, King of Scots, it hath ever since remained in the abbey of Westminster, and has had the honor to be the royal chair in which the succeeding kings and queens of the realm have been inaugurated.

"At nine inches from the ground there is a bottom board, supported at the four corners by four lions, and between the seat and the said bottom board is enclosed a stone, commonly called 'Jacob's stone,' or 'the fatal marble stone,' being about twenty-two inches long, thirteen broad, and eleven deep, of a bluish steel-like color, mixed with some veins of red.

"Whereof history relates that it is the stone whereon the patriarch Jacob is said to have laid his head in the plain of Luga; that it was brought to Brigantia, in the kingdom of Spain, in which place Gathol, King of Scots, sat on it as his throne. Thence it was brought into Ireland by Simon Brech, first King of Scots, about 700 B. C., and from thence into Scotland by King Fergus, about 330 B. C., and in 850 A.D. was placed in the Abbey of Scone by King Kennath, who caused it to be enclosed in this wooden chair and this prophetical distich to be engraven on it:

'Ni fallat Fatum. Scoti hunc quocunque locafum,
Inveniunt lapidem, regnare tenentur ibidem.'

'If fates go right, where'er this stone is found,
The Scots shall monarchs of that realm be crowned.'"

With this quotation I will close this article, regretting that I cannot venture to try longer the patience of those who have followed the story thus far. Innumerable incidents, traditions, and histories have been found in the search for truth regarding the stone; among them I have selected what I have written, and passed by many more with regret.

A learned Hebrew rabbi has said "it certainly is the corner-stone of the future." Like the mysterious future, it rests in darkness, giving no sign of the truth or falsity of the speculations regarding it. Well placed among dead kings, unchanged amid decay, a symbol of endless life, we wait its resurrection.

Stratford, Conn.

IN GOD'S LIKENESS.

"When I awake up after Thy likeness I shall be satisfied with it."

Our bodies here may be the tomb
Of powers and motions hidden,
Which death shall loosen from their womb
Elsewhere, when it is bidden;
Fresh taste and sight, and other hands
Unformed—for work of other lands;
And secret ears wherewith we may,
Perchance, hear spirits speaking,
And secrets to guide us on our way
To the fadeless flowers we're seeking;
Verdure laid up in us, not wanted
For the hours of mortal breath,
Ready to bloom in us, transplanted
By the mystery of death. We live,
Scarce knowing what we are,
Deep-colored flowers that feebly give
Their scents unto the air.
So are we gifted—so we die;
We take our gifts with us;
With the green leaves that round us lie
The way is ever thus;
And so, when we rise from our chastening gloom,
We are born afresh of a stainless womb,
And the soul that hath been like a wandering bride
Wanders no more, and is satisfied;
For the Likeness she wears was the secret thing
That lured her on in her wandering,
And joy and love to the spirit are given,
New-colored and shaped in the moulds of heaven.
And our rising shall be like a wondering flower
That looks on the earth in her summer power
With the pride of its earliest opening hour—
A thing that may well surprised be
With its own fair scent and bravery.

THE WASHING OF THE DISCIPLES' FEET.

This scene must have exhibited to the angels a lesson of lowly love and toilsome labor, impressing upon them a new idea of the extent of the ministrations to be exercised by them towards redeemed man. "Sent forth to minister to them who shall be heirs of salvation," as they watched our Lord's movements, they must have resolved to give them-

selves to stoop more and more, not shrinking from touching even the foulest stains or darkest spiritual diseases of the suffering and sinful members of Christ's body.

Among men Christianity has taken a deep and abiding impression from this act of our Lord. To it, at least in part, we may trace the long succession of lowly ministerings and works of mercy, the countless forms of bodily and spiritual healing, which have run, like a golden thread, through the records of strife and division, of war and cruelty, too frequently running the course of the life of Christendom. In all such scenes of compassion we see that act of our Lord ever repeating itself; some memorial, at least, of the same mind displayed. We see our Lord manifesting Himself in His servants, the same mysterious form of love incarnate, still stooping from above, still kneeling at the feet of the unclean, washing them, and wiping them with a towel, wherewith He is girded. Each earnest, loving act to cleanse away from a redeemed humanity its soils and stains, to mitigate its sufferings, to hide its shame, to promote its peace, is a renewing of the mysterious scene of that eventful night, a repetition of the washing of the upper chamber on the night of the agony.

Each form of misery that passes before us in our path through life is a call to remember that amazing scene of tender self-humiliation; a call to pause and consider how best to apply the healing of His grace, who is now working out the purpose of redeeming love through the ministrations of His servants, to all of whom alike He hath said: "I have given you an example, that ye should do as I have done to you."—*The Rev. J. J. Carter.*

CHILDREN'S DEPARTMENT.

TEN LITTLE TOES.

BY F. C. I.

Ten little toes are warming
Down by the nursery fire,
Slowly and idly curling
Against the fender wire.

His play and prattle over,
My baby on my knee,
Awake, but grave and thoughtful,
Is resting placidly.

The little eyes are tranquil,
The restless hands are still,
The little toes are stiffening
Or twisting up at will.

What does my darling dream of,
That he with wide, blue eyes
Stares at the dancing flamelets,
And wreaths of smoke that rise?

He sees his coming childhood
With tears and laughter rife;
His youth so glad and joyous;
His manhood's daily strife.

With noisy, childish footstep
Patt-ring on the floor;
Kicking, with quick impatience,
The heavy oaken door;

Over the meadows running,
Treading the dewy grass,
While buttercups and daisies
Bow down to let him pass;

Paddling in shallow waters,
With sharp-edged pebbles set:
Poor feet, in all your rambles
What bruises you will get!

What weary, weary marches,
On business to and fro!
To false and hollow pleasures,
To short but bitter woe!

To frequent disappointment,
To hope's delusive gleam,
To anguish, keen and cruel,
The feet go in my dream.

Winged with love and kindness,
On countless errands sent,
Ten little toes move quickly,
On others' welfare bent.

So far my fancy takes me,
I see the child a man;
But then there comes a blackness
Whose depths I cannot scan.

Though good and ill most surely
Will fall unto his share,
How can I tell the blessings
He'll for himself prepare?

Or whether faults and failings
Will cloud o'er virtue's light;
Or if a tarnished 'scutcheon
Become the shield once bright.

To live in pride or hatred
A life of godless ease;
To try in deed or action
Himself alone to please;

To sin with conscience hardened
With every waxing sun;
'Twere better, darling baby,
Thy feet could never run.

'Twere better, far, far better
That in some grassy grave
Ten little toes lay quiet,
One little soul to save.

A GOLDEN DEED.

It always came upon snowy afternoons, somehow, the story of that four-mile walk of Nannie's, through the driving winter wind and pitiless storm, into the town for the doctor, on the day that the children's father had broken his leg. The children themselves were very fond of going over and over again the whole story, all but Nannie herself, who always shivered and shuddered when she thought about it, and wished so much the children would forget all about it. That afternoon that it all happened, there was no one in the house able to take the long, hard walk but Nannie herself; for Mary, the cook, had gone to bed with the worst kind of a sick headache; grandma was too old, even if she had not been so lame with rheumatism; Tom had sprained his knee only two days before, and could only hobble with the help of a stout cane, and all the other five children were quite too small, for if any or all of them had started, they would surely have been lost in the first great snow-drift, and never have been found until the sun melted them out in the spring. Mamma, crying and wringing her hands, had tried to think she could go herself, when she had never been out of her own warm room all that long cold winter. Then it was that Nannie had quietly bundled herself in the warmest shawl in the house, tied her hood snugly over her ears, but quite forgetting those most important things, leggings and mittens, had spread the family umbrella over her head and bravely started for the town. Oh, how it snowed! It seemed to Nannie as if her umbrella had been covered in a moment with the great handfuls of snow dropped down upon it. And it was an already whitening little figure that appeared coming around the corner of the house to her mother's eyes as Nannie ploughed through a snow-drift towards the gate. It was a very bright smile that the little girl sent towards the anxious faces in the window, for thus far the fight with the wind and snow had been only fun. And then Nannie hurried out of the gate, ploughed herself a path into the middle of the road, and soon disappeared in the whirling storm.

That far had been fun; so much so that Nannie had almost forgotten her errand, or how much suffering and pain she had left behind her; but almost before the house was out of sight it was very different, for the wind whirled her about in every direction. The snow was sifted in at every crevice about her neck and ears that the hood and shawl left exposed, and found its way past the red, chilly wrist, into the sleeves of her dress, and into her shoes, until every one of the ten fingers and toes tingled, ached, and fairly cried with cold. But on and on she fought her way, falling down very often, only to struggle up again, numb with cold, bewildered, tired, and stiff with her long, hard walk. No wonder the umbrella rolled off with the wind before the little girl had gone more than a mile.

The bitter storm beat in her face; the cruel wind tore and tugged at the fastenings of her shawl; the snow and sleet froze as it fell upon her eyelashes and hair; the cruel ache in her hands was almost past enduring; and a queer, drowsy feeling crept over the little girl as she stumbled along. She longed to lie down in the snow—and it seemed as if she must—to sleep just for a little while. But "Papa, papa," she was saying over and over to herself, "I must help papa"; and saying this over and over, the little girl had courage to struggle on, till, in the fast gathering shadows of the stormy afternoon, Nannie saw the lights from the doctor's house twinkling cheerfully in front of her.

No one but Nannie herself knew how comfortable the rest had been. The warm, pleasant room in the doctor's house, where she waited for the horses to be harnessed, the hot lemonade that the doctor's wife had made for her, and even the buffalo-robes that tucked her up from the cold all through the long ride home, seemed such comfortable friends. And as for what her father had said to her, when the poor broken leg was set and he was comfortable in bed again, they were the best of all; but Nannie never told what they were, but they made her happy for all the rest of that day, and a good many days that came afterward.

These were the scenes that Nannie always lived over again whenever the children began talking over her walk on snowy afternoons; and she had been going over them this afternoon, hearing nothing at all that the children were saying, until she had been roused by a rough but friendly pat on the shoulder from Tom, and heard him say:

"Nan's real brave—for a girl. There aren't many brave ones among them!"

"There you are very much mistaken," his father answered. "There are quite as many brave women as men in the world, I think; and as brave girls as boys. Yes—girls!" seeing that Tom looked very much surprised. "Would you like to have me tell you a story about a girl who did something so brave and wonderful that, though it happened many years ago, it has never been forgotten, and never will be so long as the world endures?"

Of course, the children were all ready for a story; and this is what their father told them:

"A little girl, whose name was Prascovia, was the daughter of a captain in the Russian army, who, for some unknown reason, was sent in exile to Siberia, in the time of the Czar Paul the First. Banishment under this

czar meant a very terrible thing. It was not only the being away from home and friends, but it was exchanging all the comforts of civilized life for a life of the very, very poor, and that in a climate where it is winter nine months in the year, and the sun is never seen for weeks and weeks at a time.

"When her father was banished, this little Prascovia, then only three years old, and her mother were allowed to go with him; and here this little girl lived very happily—in spite of being so poor, in spite of the heavy snow, iron frosts, and deep darkness—until she was nearly fifteen years old, and began to understand how unhappy her father was in his banishment. First the little girl began to pray to God that He would deliver her father from his exile; and one day, she says, just as she had finished her prayers, it came into her head that *she* might go to St Petersburg, where the czar lived, and obtain his pardon. Prascovia thought and dreamed over this for a long, long time before she dared tell her father and mother. She even prayed over it a great many times before she spoke to her father, that he might be willing to let her go. But prayers, you know, are not always answered at first, and her father only laughed at her, and finally forbade her to speak of it again. But this good girl never

"NANNIE'S GOLDEN DEED."

forgot to ask God in her prayers to change her father's mind, until at last he did consent and gave her his permission to go and beg the czar to grant her request. Get your maps of Eastern Europe and look for yourselves, children, how long a journey it is from the town of Ischim—far to the north of Tobolsk, in Siberia—to St. Petersburg, in Russia; and then when you remember that a great deal of this long journey was through great forests filled with hungry wolves and fierce robbers; that she had hardly any clothes at all, and only one silver rouble in money, you will understand a very little of how terrible a journey this brave Prascovia was undertaking, and how truly she must have believed that God would help her on her way.

"I could not begin to tell you of the many adventures she met with, nor the great suffering she endured. How she often lost her way, and the tired feet had to retrace many miles to find their way back into the right road again. How she was laughed at when she inquired the way to St. Petersburg, for no one could believe that such a forlorn looking girl could really be thinking of walking so many hundred miles; and many of the people she asked did not even know the way themselves. Once she was caught in a terrible storm and was obliged to spend the night in the bushes by the roadside for shelter, not daring to stir in the darkness, though the rain found its way through the branches and soaked her to the skin. At dawn she dragged herself to the road, and a kind-hearted peasant offered her a seat in his cart. He set her down in the middle of the next village, where, drenched with rain and covered with mud, she was such a dreadful looking object that no one was willing to help her, or give her anything to eat. At last she took refuge on the steps of the church, thinking that at least she might rest there; but the village boys pelted her with stones, and hooted at her for two whole hours, until a kind-hearted woman drove them away, and took her home and made her rest until she was strong enough to go on again. Once she fell into a den of robbers; but when the robbers had heard her sad story, instead of harming her they gave her money and a comfortable breakfast.

"In the long Siberian winter the poor girl's sufferings were terrible, and if it had not been for the kindness of some sledge-drivers, into whose hearts God put it to help her on her journey, by making a place for her on one of the sledges, she would certainly have perished in a snow-drift. Many people were very kind to poor Prascovia, and a good many were not. She was taken in and kindly and tenderly cared for by a lady who lived in the town where her long sledge ride came to an end, and, too, by some nuns into whose convent she wandered, after having been upset from a boat into the river Volga and nearly drowned. Here Prascovia was obliged to stay through a long and terrible sickness, the consequence of her fall in the river, and it was winter again before she was able to start on her journey towards St. Petersburg; and not very long after Easter-day, in this the second year of the brave girl's journey, she did reach St. Petersburg. She did see the czar, and he did promise to pardon her father.

"Think, children, what a happy girl it was who went back to the convent and her kind friends, the nuns, to wait for her father and mother's coming. And don't you believe that when she felt their loving arms around her once again, the long journey and all her dangers seemed nothing at all when she remembered that, with God's help, she had been the means of making them happy again?

"And so it is always, dear children. There is no happiness so great as that gained in doing good to other people, and none are so brave as those who forget themselves in fighting battles against storms and dangers, as well as enemies, for some one else besides themselves."

COLLEGIATE AND ACADEMIC.

TRINITY COLLEGE, HARTFORD, CONN.—The new buildings were occupied at the opening of the present term; the library, college apparatus, and goods of the students having been all removed last June. There are now in college over a hundred students.

The lecture-room block has been named Seabury Hall; and the dormitory building, Jarvis Hall, after the corresponding structures of the old college. The lecture-rooms, class-rooms, and dormitories are all well warmed, ventilated, and lighted, and fitted up with all possible conveniences. The chapel in Seabury Hall will soon be completed and ready for occupation. It will be supplied with a very fine organ, presented by Mr. Robert H. Coleman, of the class of '77.

It is believed that the system of conducting the dining-hall is, in some respects, superior to any other that has been devised. The price of board has so far been $4.50 per week, and is paid monthly in advance. A steward is engaged by the officers of the college, and his salary deducted from the amount paid in by the students, the remainder being applied directly to the cost of furnishing board. No money, therefore, is to be made by raising price. A committee of five, representing the interests of the college, has been chosen from the senior class, and meets weekly. They receive all complaints and bring them to the notice of the steward, by whom they are rectified. Mr. David B. Willson, of the senior class, has been appointed auditor, and the accounts are subject to his approval at all times. The plan has succeeded admirably thus far.

Professor Smyth teaches all the classes in Greek this year. Professor Bolton will teach chemistry, chiefly by means of lectures. The Rev. Samuel J. Andrews has charge of the department of metaphysics. In the absence of Professor Hart, the Rev. John H. Barbour occupies the chair of mathematics, and Professor Richardson acts as Secretary of the Faculty.

SHATTUCK SCHOOL, FARIBAULT, MINN.—Prof. H. F. Woodman, of Dubuque, Iowa, has been collecting a cabinet of specimens for this school, and has completed departments of conchology, geology, fossils, flora, and corals and coral formations. This collection has just been received by the school, and is considered a very valuable acquisition. It is systematically arranged, and carefully labelled throughout. Mr. Woodman is now engaged in preparing a collection of specimens in crystallography, and of minerals for laboratory use.

YELLOW FEVER SUFFERERS.

The editor of THE CHURCHMAN has the pleasure of acknowledging the following contributions for the sufferers by yellow fever, in addition to those already acknowledged. He has forwarded these to the proper persons for distribution:

GENERAL DISTRIBUTION.

"An offering at St. Ann's church," New York city	$ 1.00
St. Paul's church, Peabody, Mass	3.00
Calvary church, Danvers, Mass.	12.68
St. Stephen's church, Providence, R. I.	2.00
Through the Rev. Thos. Blaylock, Paspebiac, Canada	4.00
From Trinity church, Saco, Me., "in addition to $25 previously sent through another channel"	7.00

MEMPHIS.

"A member of Christ church," Adrian, Mich., "for the family of the Rev. C. C. Parsons,"	3.00

NEW ORLEANS.

M. F. D., "for the Children's Home."	10.00
For week ending November 12th, 1878	$42 68
Grand total	$9,418.22

ACKNOWLEDGMENTS.

To the Editor of THE CHURCHMAN:

Permit me to acknowledge, through your columns, the receipt of $50 from the Rev. Dr. G. H. Houghton, of New York city, for the yellow fever sufferers in Port Gibson, which I have duly forwarded.

ALEX. MARKS,
Rector of Trinity church, Natchez.

ACKNOWLEDGMENTS.

In behalf of the sub-committee on colored work in this city, I gratefully acknowledge the following contributions to the work of the Rev. G. B. Cooke, received in the month of October last: Mrs. John Bohlen, Philadelphia, Pa., $20; Mrs. Sam. G. Wyman, Baltimore, $50; total for the month, $70. The rector desires to acknowledge also, on the part of the congregation, the receipt of $100 from the Bruce fund, through Bishop Whipple, for the repairs to St. Stephen's church.

WM. L. ZIMMER, Treasurer,
Sub-Committee.

Petersburg, Va., November 1st, 1878.

ACKNOWLEDGMENTS.

The Eighth Ward Mission thankfully acknowledges the receipt of the following donations during the past week: Mrs. Fletcher Harper, Jr, $10; the Rev. Dr. Houghton, $5; the Rev C. T. Olmsted, $5; Mr. Thurlow Weed, $5; Miss Morris, $5; Miss Jones, $2; Mr. J. Freud, mattress and pair pillows; Mr J Parr, box crackers; the *Evening Post*, a continuation of their paper for another year.

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall St., New York.

A BRAIN AND NERVE FOOD.—CONSOLATION FOR THE NERVOUS.—VITALIZED PHOSPHATES have been very largely prescribed by Physicians because they supply to the brain those elements the loss of which is the cause of nervous exhaustion, failure of memory and brain power. For sale by druggists.

F. CROSBY, 666 Sixth Ave., N. Y.

BABIES THAT SUFFER from Colic are immediately relieved by MILK OF MAGNESIA, a preparation most acceptable to the infantile palate. As a laxative for children it has no equal, and it is also an unequalled anti-dyspeptic. Sold by all druggists.

Special Notice.

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Has Surplus over all Liabilities of	3,603,702 15
Has Policies in force	66,252
Expense ratio for 1877	7.14

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Net Surplus (1st January, 1878)	1,016,703 02
TOTAL ASSETS	$6,109,526 75

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Of which there is paid up in Cash	1,447,725 00
Net Surplus	5,393,140 43
Surplus for Policy-holders	6,840,865 43

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